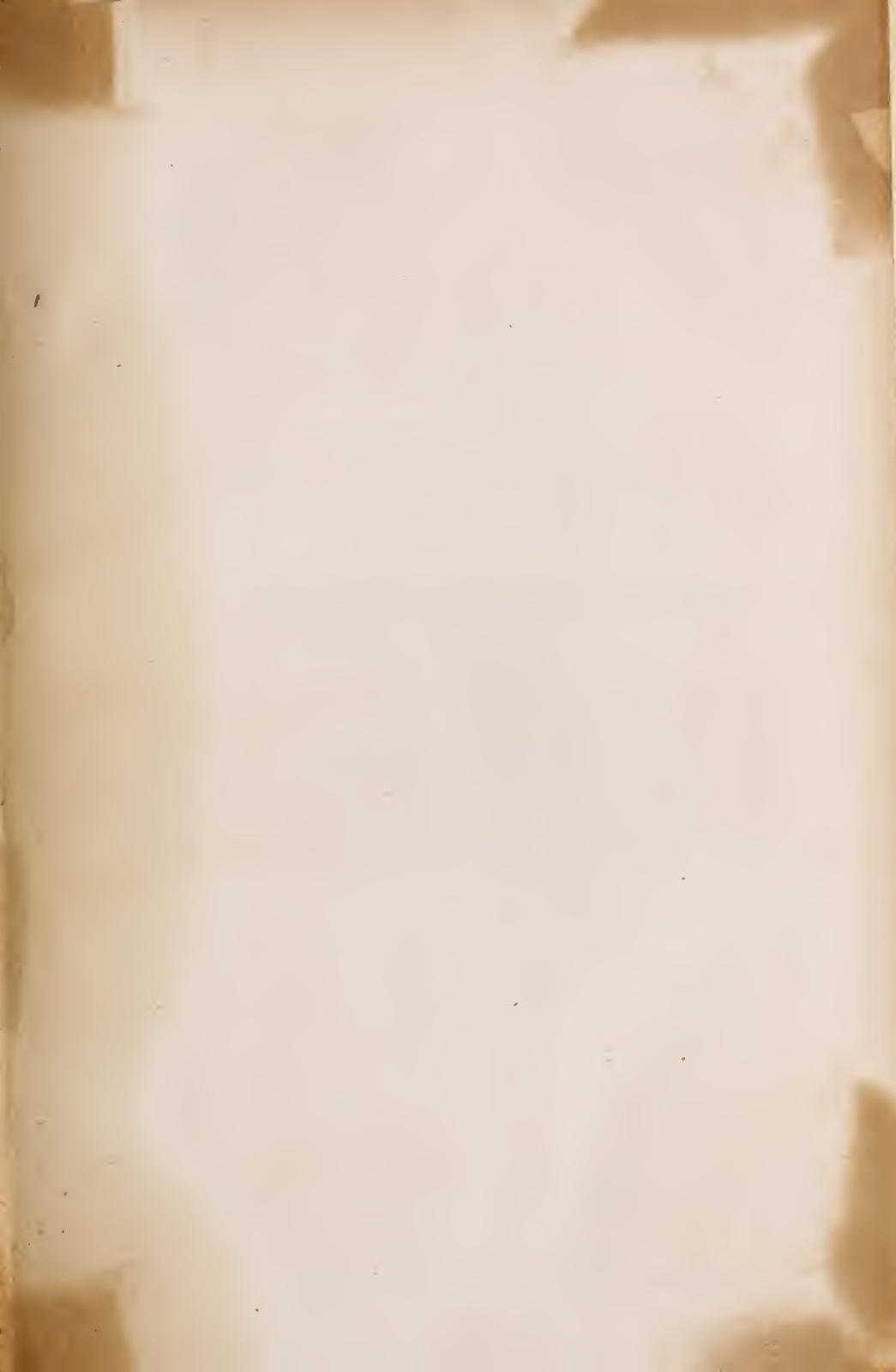


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FOREIGN MISSIONARY CHRONICLE.

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ELEVENTH ANNUAL REPORT.

Concluded from p. 53.

The Ninth Annual Report of the Station at Saharunpur, October, 1845.

The missionaries at Saharunpur are the Rev. J. R. Campbell and wife; John Coleman, catechist; and Francis Shaviel, scripture reader. At the date of this report, in October, 1845, Mrs. Craig was at the station, but she has since left it on her return to this country.

In writing the Ninth Annual Report of the mission at Saharunpur, we have to record the chastisements as well as the mercies of the Lord. It hath pleased Him, in whose hands our breath is, not only to afflict us, but to visit us by death. He has removed from the sphere of his earthly labours Mr. James Craig, for nearly seven years a missionary at this station; a man of sincere and enlightened piety,—of a truly catholic spirit,—of a strong mind and correct judgment; and, consequently, exceedingly useful in all matters requiring mature deliberation. After about a month's confinement to his couch, from what was at first considered to be nothing more than a slight derangement of his bilious system, the disease not giving way under the usual treatment, assumed a more serious form, and while the physician who attended him was employing the remedies which he supposed would effect a restoration to health, he sunk rapidly. His earthly course was run. His labours among the heathen were at an end, and no means that could be employed had any longer power to detain him in his passage to eternity. For some days before his dissolution, he had the sentence of death in himself, and spoke of his decease with perfect composure. His faith did not fail in the trying hour, but fully sustained him in the final struggle with the last enemy. Mrs. Craig has been wonder-

fully supported under this heavy trial, and she has borne her bereavement with much Christian resignation. She is now about to set out with her five small children, to the Christian land whence she came, where, no doubt, she will receive that sympathy and assistance, which one in her situation so much requires. Those now left at the station to prosecute their missionary labours alone, have also lately been called again to pass through the fire of affliction. Early in the last month J. R. Campbell was seized with a severe bilious fever. The means employed to check it proving ineffectual, and the disease gaining strength, the doctor ordered him to the hills, as the most likely means of restoration to health. The change of air and climate, under the Divine blessing, proved to be most beneficial. The fever was not only arrested on reaching the hills, but in the course of nine days, he was enabled to return to his home, almost in perfect health. On reaching Saharunpur, however, he was grieved to find Mrs. Campbell in a very low and dangerous state from fever and debility, a few days subsequent to her confinement. The doctor advised her immediate removal to the hills, as in her then weak state, she was unable to bear active treatment, and was at the same time in much danger, should the fever return with the same violence it had done for some days before. Though exceedingly weak, the removal was attempted, and it was attended with decided benefit. She is still suffering, however, from the effects of her illness, and is not likely, the doctor says, to recover perfectly, without a residence of a whole season on the hills. Thus our ranks are not only thinned by death, but enfeebled by disease. But, though sometimes cast down by trials like these, we must not be discouraged. We have still cause for much thankfulness to God, that while during the last two months thousands have been cut off in Saharunpur by the cholera, not a case of this

fearful disease made its appearance in the mission premises. We trust our broken ranks will soon be filled up by faithful and devoted men, who will come up to the help of the Lord against the mighty. Surely the late deaths in, and departures from our India missions, will be looked upon as a loud Macedonian call to many in the churches at home, to "come over and help us." The call is as pressing as it is imperative. What our friends mean to do, to strengthen our hands, they must do quickly, else the good work that has been commenced, will be both retarded and impaired.

A particular account of the operations at this station, during the past year, will, in the usual manner, be presented under the following heads.

Hindustani preaching, Itinerations, and Tract Distribution.

A regular service in Hindustani has been kept up in the mission church, every Sabbath morning at 10 o'clock. Few, besides the persons employed, the orphan boys, and the families of our assistants, &c. attend these services. On this account there is perfect stillness, and generally good attention paid to the discourses; and, we think, more hope of usefulness than where the assembly is larger, but of a mixed and disorderly character. Yet, we regret to say, there has been no manifestations of the Divine power and grace in the conversion of any of our hearers. The seed of the word seems to have fallen upon stony hearts, and where it made any impression at all, that impression speedily vanished. Still, we consider these services as among the most important of our missionary labours. They are designed to instruct and edify in the faith of the Gospel, our native Christians; as well as to awaken the attention of those who are still in unbelief, or halting between two opinions. We long for an outpouring of the divine Spirit's influences, which would bring the most stupid and careless heathen to cry out, "Men and brethren, what must we do to be saved?" The bazars have been visited as usual, with the design of making known the Gospel, twice a day by the Scripture reader, and daily by our catechist. J. R. Campbell also has gone four times a week, when not interrupted by other duties. We have still been unable to obtain an eligible situation for our Hindustani church in the city, though our own efforts have been kindly seconded by the magistrate at the station. The further sum of 319 rupees have been received from friends towards the building during the year; making in all, for this purpose, 1758 rupees. The only itinerations made during the year, were while on our way to and from the annual meeting, the mela at Hurdwar, &c. On

these journeys tracts and books were distributed to a considerable extent, and the Gospel made known as far as possible. This is a kind of labour in which we would delight to engage much more extensively, but as long as our stations are so scantily supplied with labourers, but little can be done in this way without injury to the operations going on at the stations themselves.

English preaching.

A service in English has been held, as usual, on the afternoons of the Sabbath, as also a weekly lecture, at the mission houses, &c., in rotation. The attendance at these services has been as good as could have been expected. One member, the wife of a writer, was received to the communion of the church on examination; while another, J. Alexander, one of the orphan boys, was suspended, for immoral conduct. During the few months he remained afterwards, he gave no evidence of sincere repentance, and he has since left the institution. This being the first time that any in connection with the church has been found guilty of positive sin, or renounced the profession of the Gospel, we were much grieved by the event. In the conduct of this young man, whose profession of Christianity had been unusually warm and satisfactory to us, as well as from some other things discovered in the disposition of our native church members, we have learned something of the weakness and instability of their character. Like the children of Israel, when brought out of Egypt, they are often unstable and carnal in their ideas, and require to be borne with patiently, until, by more perfect instruction, and greater acquaintance with their own hearts, and larger measures of divine grace, their Christian character becomes better formed and more firmly established. The communion of the Lord's Supper has been observed every three months, on which occasion about sixteen members surround the table of the Redeemer; and these are usually among the most delightful seasons of refreshment enjoyed in this dry and parched land. The monthly concert for prayer has been held on the first Sabbath afternoon of the month, and at these meetings 134 rupees have been contributed for missionary purposes. A little class has been held a part of the year, and also a weekly meeting with the Christian boys for free conversation and advice on the relative duties of Christianity.

The Orphan Boys' Boarding School.

This institution, which in former years gave us so much satisfaction and encouragement, has been a source of much painful anxiety and discouragement during the year that is now past. Shortly after the close of the last report,

the three children belonging to the native Christian whom we had taken under our care, were removed in consequence of their father having to accompany the gentleman, in whose service he was, to a distant part of the country. Next, a boy who had been brought from Cabul as a slave, and who had fallen into our hands and been made free, began to manifest the utmost stubbornness and unwillingness to submit to the rules and discipline of the school. He ran away several times, but finding it difficult to endure the pinchings of hunger and exposure, he returned and begged to be received again under our protection. But the repugnance to control still existing, he finally joined the army as a drummer, and we have since had no accounts of him. It is indeed often true that "one sinner destroyeth much good." The example of this bad boy was afterwards followed by six others at different times, so the institution now numbers but ten pupils. The majority of these are, we are happy to say, promising young men, who might now be made useful at the different mission stations; and as but one missionary is now left at this station, and as it will not be in his power to conduct an English school with efficiency, until he obtains a coadjutor, the propriety of distributing the pupils of this school to the respective stations, is now suggested. They could continue to prosecute their studies under the direction of the missionaries where they might be located, and, at the same time, the Christian boys might be employed as teachers of schools, Scripture readers, &c. Their English studies, during the past year, will be noticed below. In the native languages, they have been prosecuting their studies in Urdu, Persian and Hindi. They have also been preparing theological essays, once a month, in Hindustani, and several of them have evinced not only talent and ability in the use of language, but sound information in the doctrines and history of Scripture. With regard to their diligence in study, and their conduct generally, we regret to say that we cannot speak in so favourable terms as in former years. Nothing positively immoral has come to our notice respecting any of those now with us, but some things have occurred which show a great want of gratitude on their part for kindness received, and the slender hold we seem still to have on their affections, even after all our efforts to do them good. But this, it appears, is a trait of Hindu character, which, to some extent, must be overlooked. Great allowances must be made for those who have had their birth in this land, where the standard of moral character is so low, and where indolence and selfishness so manifestly predominate. Time and patience will be necessary to mould their characters, and raise them to a level with those who enjoy from infancy the benefits of enlightened

Christian society. On the whole, we hope that those of them who have made a profession of Christianity, are growing in grace, and in the knowledge of Christ Jesus.

English School.

During the past year the English school has been in a more prosperous condition than for several years previous. The number of pupils in attendance from the city has been on an average about eighteen, and the whole number, including the orphan boys, about thirty-two. This increase of numbers is partly to be ascribed to the orders of the new Governor General of India, which, in regard to situations under government, hold out a preference to those natives who have acquired a knowledge of the English language. Few, however, of those who make a commencement in our school, continue for any length of time; and of those who do remain until they are able to spell and read the language tolerably, fewer still have the zeal and ambition to prosecute their studies long enough to bring them to a consideration of those subjects calculated to enlighten their minds, and dispel their previously imbibed errors and superstitions. To overcome this imbecility of resolution on the part of the natives of this country, the scholarship plan, is adopted by our mission, by which the trifling allowance for support, of two or three rupees per month, is afforded, on the condition of remaining four years in the school, and refunding the whole by instalments as soon as they obtain employment on a salary of a certain amount. This plan was attempted during the year, and the gentlemen at the station patronized it liberally; but, strange to say, as yet only two boys have been found willing to accept of assistance on these terms. This shows something of the amount of prejudice and jealousy that still exist in the minds of the people for whose good we labour. The following is the course of study pursued during the year. 1 *Class*.—Alphabet and spelling. 2 *Class*.—Definitions in English and Hindustani, and reading. 3 *Class*.—Definitions, New Testament, Reader No. 3, Grammar, Geography, First Rules of Arithmetic. 4 *Class*.—Old Testament, General History, Grammar, Geography, Evidences of Christianity, Euclid, first three books, Algebra, and Astronomy, with the use of the Globes. The progress in these various branches of study has been respectable.

Attending Melas.

J. R. Campbell attended the Hurdwar fair for twelve days, in company with brothers Jamieson and Caldwell, and Babu Golok Nath, assisted by J. Coleman and John Gabriel. The same plan of preaching and distributing tracts in tents was pursued as had been adopted last

year, and it was found to answer well. Towards the end of the mela, the assemblies in attendance became large and interesting. Twenty-two regular discourses were delivered, accompanied with devotional exercises of singing and prayer. After these services, conversations and debates were held with the people for hours answering objections, and explaining more particularly the Christian system. The Rev. Mr. Thompson, of Delhi, took his turn, as usual, in preaching in our large tent, and seemed much pleased with this improved mode of labour. We cannot but hope that some impressions were made on the minds of our numerous hearers, and that some fruit will result from the large distribution of scriptures and tracts which was made on that occasion. The annual fairs at Sirsawa and Manakmow were also attended as usual.

From this brief survey of our labours during the year now brought to a close, we are led to regret that so little has been done, and that the results of our efforts to bring the benighted heathen to renounce their idols, and turn to the living God, have been, to human observation, so small. The want of more manifest success is the greatest of all our trials. Yet are we not discouraged; for we know that the power of converting the heathen is all in His hands, who has commanded us to preach the Gospel to every creature, and to teach all nations. We need more of the prayers of Christians, in answer to which those influences might be expected which would open the blind eyes of the heathen, and turn them from darkness to light, and from the power of Satan to the love and service of the true God.

The Ninth Annual Report of the Station at Sabathu.

The Rev. J. M. Jamieson and his wife were the missionaries at this station. Our readers have been informed of Mrs Jamieson's lamented death, of Mr. Jamieson's returning to this country with his children, and of the Rev. J. Newton and wife, from the station at Lodiana, having been transferred to Sabathu. The report which follows was drawn up by Mr. Jamieson before leaving that place.

Our last report informed the mission of our return to Sabathu. The commencement of the year now drawing to a close, opened with encouraging prospects, but the Lord in his mysterious providence saw fit, within the last few months, to set aside all our plans, and to send upon us severe afflictions.

Our operations during the year may be divided in the following order.

1. Bazar Preaching.

Shortly after our return to Sabathu, a small

house was rented in the bazar, where preaching, or rather talking, was kept up, with a few exceptions, every afternoon. The attendance was generally encouraging, and the attention good. Considerable quantities of Scriptures and tracts have been distributed at this and other places in the native town. In the cold season and rains, several excursions were made among the neighbouring villages, and the Gospel preached to their benighted inhabitants. In some of these villages books were found carefully preserved, and apparently much used, which had been distributed by me six or seven years ago.

2. Itinerating.

Owing to my engagements at home, which will appear below, I was enabled to do but little in this desirable way of disseminating the Gospel. I, however, visited several melas and the Hurdwar fair. At the latter place I spent twelve days with some of our brethren from the other stations, in efforts to make known the Gospel to multitudes of pilgrims who attended the fair. Many resorted to our preaching tent daily, and listened with interest; but we do not know of a single individual upon whose mind a deep impression was made. Nor did one of all the multitudes who had heard me in former years, come forward to make further inquiries on the subject of religion. Many books were distributed, but we have reason to fear large numbers of these were destroyed before leaving the fair. Some Mussalmans were seen dragging a large parcel of books bound in a sheet from near our tent towards the Ganges, with the intention of casting them in; and many others were seen torn to pieces in the streets. This we have reason to believe is the fate of many of our books; but it is our duty to persevere in distributing the Word of Life with prudence, and if but one copy in a thousand should be read attentively, our labour will not be in vain.

3. English School.

About the first of January I collected from fifteen to twenty boys who were anxious to learn the English language, and commenced a school; but the former difficulty of procuring a suitable teacher, obliged me, after a few months, to discontinue it. I obtained a European soldier, who understood Hindustani well, to teach for me. The scholars, however, did not like him; and one day came to me in a body and said, if I would not teach them all the time myself they would leave the school. This request could not, on account of other duties, be complied with. They consequently went off, and the school was closed.

4. Poor House.

Early in the season I raised by subscription 274 rupees, and built a poor-house on one side

of the original mission compound, which is capable of accommodating forty persons.

It was no sooner finished than upwards of thirty paupers entered it, and about that number still remain. They are supported by a monthly subscription, collected from the European residents of Sabathu, and are allowed a pound of flour per day with vegetables sufficient for them, and a blanket each for the cold weather. As the poor are frequently visited by their friends, the poor-house affords good opportunities of preaching, not only to the inmates, but also to the occasional visitors. It has been my practice to preach to them three times a week, and to administer medicine to the sick in all cases which I understood. The plan thus far works well, and will make a good impression on the mind of the native community.

5. *The Native Church.*

About the first of March I circulated a subscription paper among a few friends for the purpose of erecting a small church in the bazar, for native preaching, and obtained 996 rupees.

Having procured a very eligible site, I commenced building about the first of May, and hoped to get the walls up and the roof on before the rains set in; but owing to a difficulty in procuring men to bring the beams from the forest, it was impossible to have the roof put on before the commencement of the rains. The walls consequently became saturated with rain before they could be covered, and much injured. The roof was however put on and finished, but the walls being still wet the weight caused them to sink and open in several places. In this state they remained until after the rains, when the roof was taken off and the walls examined. They were pronounced unsafe by several workmen, and I determined to take down the whole building and erect it anew. But this, owing to my late bereavement and consequent conclusion to take my children home the ensuing cold season, I have not been able to accomplish. The materials are all on the ground for rebuilding the church, and as the site is the best in Sabathu for a native church, and much sought after for other purposes, the work ought to be re-commenced as soon as possible.

The actual loss which the building has sustained may be estimated at about 300 rupees.

Conclusion.

Another year's experience has not changed my views as to the desirableness of continuing to occupy Sabathu as a mission station. With the exception of Almorah, it affords greater facilities for preaching the Gospel to a larger number of natives, than any place I have seen on the hills. . . . As we may always have one or two families in our mission who cannot live on the plains, and who might labour many

years in Sabathu, it seems very desirable that we should retain this station. It is surrounded by many villages and bazars, some of which are large and flourishing. In all these places the Gospel has been frequently preached, and although not an individual has openly embraced Christ, several are known to me who have renounced the worship of idols publicly, and profess to believe on Jesus. For this two of them have lost caste. They have told me even weeping, that God knows they depend on Jesus alone for salvation, and that it is only the fear of man which keeps them from becoming Christians. In this I have, after years of experience, reason to believe they are sincere. Others have told me, before the missionary came to the hills and exposed the absurdity of their Shastres and wickedness of their gods, they were perfectly satisfied with the doctrines the Brahmans taught them, and what appeared inconsistent in either, they were told by their priests to attribute to the dullness of their comprehension, rather than to their deities or sacred books; but within a few years they say a spirit of inquiry has been excited, which will progress in spite of all opposition.

This I know is to some extent true. Many of those with whom I have conversed, and to whom I have given books, have gone to the pious soldiers and officers, when they can gain access, with their books in their hands, to inquire if those things which they read were really so. Thus a spirit of investigation is, like an under current, at work among the native population of this heathen land, which will doubtless in due time overthrow the whole system of error which, as a moral incubus, has rested so long on the minds of this people.

In closing this report, I will merely allude to the removal by death, of one who, for so long a time, laboured and prayed for the advancement of Christ's kingdom among the people of the Sabathu hills. We had just begun to feel settled, after our late wanderings, and to look forward once more with a good degree of hope to many years of missionary usefulness at our endeared station, when God, in his wise but mysterious providence removed, by that awful instrument of his *wrath—cholera*—the partner of my joys and sorrows, to his heavenly paradise.

She rested from her labours on the 2d September last, and is now wearing the crown of the redeemed. She died as she lived. Even in the last conflict of nature, when her faltering tongue could scarcely pronounce the name of him whom her soul loved, she continued to preach Christ to all within her chamber of death.

The Second Annual Report of the Station at Merath.

The Rev. J. Caldwell and wife occupy this station.

The missionary operations of this station during the past year have varied but little from those of the former year. In the present report therefore, there will necessarily be exhibited a sameness with that of last year. The labours of a single missionary, and at a new station, are necessarily limited, to some extent, and in giving an account of them no lengthened report is required.

A statement of what I have been enabled to accomplish may be arranged under the following particulars.

Itinerating.

A few days after the annual meeting last year, I set out with my assistant, John Gabriel, on a missionary tour through Delhi, Coel, Agra, &c. On this tour I considered it necessary, on account of my health, to travel as far as my time and means would admit. I visited therefore only the larger towns which lay immediately in my circuit of about 350 miles. The distribution of books in some places was considerable, but in others very limited indeed. I am thankful, however, to state that in most of the places visited, the preaching of the Gospel, and conversation on the doctrines of Christianity, were patiently listened to, and in some instances with apparent interest. I was not once, as far as I remember, openly insulted, nor indeed except in a single case, did I meet with any determined opposition during my tour of about four weeks. While I found on the part of the natives less curiosity exhibited than formerly respecting our books, it appeared to me that they were less disposed to oppose the preaching of the Gospel.

Attending Fairs.

At the Hurdwar fair this year the same plan was pursued as last, except that we had preaching twice, instead of once, each day. In this department of our labour at that place, I was better prepared to take an equal share with the other brethren than at the previous fairs. In general, my missionary labours are amongst those to whom the Urdu is the vernacular tongue, and hence my knowledge of Hindi is necessarily more limited than if labouring amongst natives who use that dialect only. I therefore felt that in order to labour to any purpose at Hurdwar, where the large majority of the pilgrims understand only the Hindi, I must become conversant, in some degree at least, with that language. The brethren, Campbell, Jamieson and I, with the two assistants, John Coleman and Golok Nath, preached in turn twice each day, as mentioned above, for about ten

days. In this division of our labour we were joined this year also by Mr. Thompson, of Delhi. The pilgrims who attended our preaching were, as at the former fair, generally quite attentive, and some, as at that time, appeared to be almost persuaded of the truth of what was uttered. After each service we had daily the same kind of inquiries put by some of our hearers as on the former occasion. May the Lord enable a few of them at least to become pilgrims to the Celestial City, where flows the *true* river of life. It ought to be mentioned here that I was prevented, by the occurrence of our annual meeting, from attending the other great annual fair in this part of India, held in November, at a place called Gharmukteswar or Garhmukteswar, about 30 miles from Merath. This year I hope the meeting will be over in time to allow my attendance there.

Hindustani Preaching.

Being still without a Hindustani church at my station, I have been obliged during the past year also, to hold divine service in that language in my own dwelling. The small room I have rented in the native city, serves merely for the distribution of books, and delivering discourses in an informal way to the crowds that assemble there. As heretofore I have held two Hindustani services weekly, namely, on Sabbath and Wednesday afternoons. I feel more and more the necessity of having a small Hindustani church at my station, and shall, if spared, make some efforts during the coming year to erect one.

English Preaching.

During a few months in the former part of the year, I conducted a service each Sabbath in English; but owing to the departure of a number of individuals from the station who were in the habit of meeting with us, I relinquished the regular service, and merely read a sermon to the few who still preferred to attend with us.

Daily Occupations.

These have been, I may say, the same as last year, except that I was enabled to accomplish much more, both in the preparation of my portion of the Hindustani Dictionary undertaken by our mission, and in bazar labours. In the former part of the year I commenced the study of Persian a second time, but finding that the dictionary writing would occupy all my spare time, I relinquished the former. As last year I spent a portion of each day in the study of Urdu and Hindi. I also daily spent an hour or so in hearing my assistant read a portion of Scripture, and in explaining whatever was not understood by him.

Inquirers.

The Afghan mentioned in my first report, as affording some promise of becoming an inquirer after the truths of Christianity, continued for about eight months of the year to study the Scriptures as formerly, when I deemed it prudent to withdraw my support from him. He was therefore obliged to seek some other means of a livelihood, and for this purpose set off for Lucknow with a view, I believe, of obtaining Hindustani publications from the press there, expecting to make a little gain by disposing of them again in Merath and the neighbourhood. Since that time I have heard nothing of him. On the whole it is rather doubtful whether ever he may become a true convert to Christianity. For three months past a Hindi faquir has been attending daily at my house to read the Scriptures and learn the principles of Christianity; but until he affords some good evidences of sincerity, it is not necessary to state further particulars of his case, except to mention that he has put off the garb of the faquir and assumed the one commonly worn by natives.

In concluding this brief report, I may state that, while I have not been favoured by encouraging evidences of the Lord's work prospering in my hands, I have been enabled to some extent to discharge my duty to the heathen: In the former part of the hot season I enjoyed good health, and as already intimated, was enabled to accomplish much more in the same time than at any former period. After the commencement of the rain, however, I regret to state, that on account of ill health, I was quite incapacitated for active labour, nor indeed after the termination of the rainy season, for some weeks, was I able to sit to write or study for more than half an hour at one time. Notwithstanding, I desire to be thankful to the Lord that I have been permitted to accomplish any thing, however little, for the advancement of his own cause in this land of delusion and death, and humbly, yet earnestly, implore his blessing on my feeble efforts.

Indta : Furrukhabad Mission.

Sixth Annual Report—Station at Mynpoory; 1845.

Concluded from p. 63.

The report of the station at Mynpoory, connected with the Furrukhabad Mission, was prepared by the Rev. J. L. Scott. He and his wife were the only missionaries at that station. Since this paper was drawn up, as our readers have been informed, Mr. and Mrs. Scott, have been transferred to the station at Futteh-gurh, and have been succeeded at Mynpoory by Mr. and Mrs. Walsh. This report is dated October 1, 1845.

I have but little to report in regard to the station at Mynpoory. It may be truly said of our operations here, that "the kingdom of God cometh not with observation." We only know that *the seed*, a little of it, is sown, but *how*, or *when* it will spring up and bear fruit, we cannot tell. For this we wait the operations of nature; or rather, we depend upon the promises of God for the result. It is sown in weakness, but it will, we are sure, in due time, spring up unto glory.

In the way of *preaching* the Gospel to the heathen, a little more has been done than was during the last year, but still not near so much as I had hoped, and purposed. This is owing partly to my own indifference, and negligence, and partly to the circumstances in which I am placed. When I go to the city in the morning I feel that the school demands my care and time; and when I get through with that, it is frequently so late and hot that I am obliged to hasten home. Still something has been done in this department of labour, and a large number of books and tracts have been distributed. I have generally endeavoured to preach twice during the week in the city, and have sometimes gone out to the villages, which, in the neighbourhood of Mynpoory are small and insignificant. No perceptible change in the attention with which the people hear the Word is observable, except as the novelty has worn off, the crowd is not generally quite so great. Very little opposition has been experienced, and in general the people go away apparently unconcerned as to the truth or falsehood of what they have heard. The fact is, it is not so much *Hinduism* as *Infidelity*—the infidelity of the heart—an utter indifference in regard to future and spiritual things that we have to contend with: and it is for this reason that the Spirit of God is so necessary to our success. We are sure that his influence will be granted, and we are encouraged to believe that the time is *not far distant*, when many will inquire of us, "Men and brethren, what shall we do to be saved?"

The native catechist who was employed about the first of last October, remained with me eight months and a half, and during that time I had no fault to find with him. But it was then ascertained, by means of other native Christians, that he was an unbeliever in the truth of the Christian religion, and that he had on several occasions, spoken out his mind very freely: This charge was in the judgment of the Mission fully sustained by the evidence, and indeed he confessed nearly as much himself. He was accordingly dismissed, and has not been heard of since.

The *School* continues very much in the same state as when reported last year, and is, on the whole, encouraging. The average number of

attendants has been 100, or a fraction over that number. The boys are making gradual progress, but the frequent holidays and other causes render the attendance of many very irregular. It is hoped that the amount of subscriptions will still be sufficient to carry on the school, and that it will not be necessary to draw on the funds of the Board for its support.

The building of a mission house has been commenced, and will occupy a good deal of my time for some months to come. It is hoped that it may be so far completed as to be habitable by the setting in of the next hot winds.

In conclusion, I would say that I trust the Committee will not forget that this station needs strengthening, as soon as possible. It is now probable that brother Walsh will remain at Futtchgurh, and there is scarcely a prospect of my having a fellow-labourer until one arrives from America. In sending out the next reinforcement, therefore, it is earnestly desired that the Committee will remember *Mynpoory*.

India: Allahabad Mission.

Annual Report—Works Published in 1844-5.

An abstract was given on page 75 of the issues of the press connected with this mission. We now insert the particular statements contained in the following table:

NAMES OF WORKS.	No. of pages.	No. of copies.	Total No. of pages.
<i>In English.</i>			
An Investigation of the True Religion, by the Rev. W. Smith.	332	500	166,000
English Preface to a Sanscrit Work, by J. Muir, Esq.	12	100	1,200
An Address to Students, by J. Muir, Esq.	8	200	1,600
Geneva and Oxford—D'Aubigne.	54	500	27,000
<i>In Urdu—Roman Alphabet.</i>			
Pilgrim's Progress, translated by Rev. W. Bowley, 2d ed.	136	2,000	273,000
English Instructor, No. 1.	63	1,000	36,000
<i>In Urdu—Persian Alphabet.</i>			
Pilgrim's Progress, as above.	192	2,000	384,000
The Trinity, by Rev. J. Wilson, 3d edition.	56	5,000	180,000
Answer to Saulat uz Zaigam, by Rev. J. C. Rankin.	160	2,000	320,000
Lord's Supper, by Rev. J. Wilson, 2d edition.	48	3,000	144,000
A Short Comparison of the Bible and Koran, by Mr. Kalbeser.	60	5,000	300,000
<i>In Hindi—Kaithi Alphabet.</i>			
The Sin of Idolatry, by Mr. Schorisch.	16	5,000	80,000
The Plan of Salvation, do.	20	5,000	100,000
The True Incarnation, do.	16	5,000	80,000
Ten Commandments, with Proofs, by Rev. J. E. Freeman.	52	5,000	260,000
Who is Righteous? by Mr. Schorisch.	32	5,000	160,000
Exposure of Hinduism, by Dr. Wilson.	52	5,000	260,000
Genesis, and 20 chapters of			

Exodus, (for the Calcutta Bible Society.)	276	5,000	1,380,000
<i>In Hindi—Nagari Alphabet.</i>			
Exposure of Hinduism, by Dr. Wilson.	48	5,000	240,000
Remedy for Guilt and Power of Sin.	12	5,000	60,000
	1690	66,606	4,485,400

China: Ningpo Mission.

JOURNAL OF THE REV. WALTER M. LOWRIE.

Continued from p. 99.*

June 3, 1845. On Saturday, May 31st, Dr. McCartee was called to see a woman in the country, who had poisoned herself by taking opium, but she was dead before he arrived. It seems she was the concubine, or second wife, and had a quarrel with the first wife, which led to her destroying herself. This evening, another case of poisoning occurred but a few doors from our residence. In this case, he was in time, and some sulphate of zinc soon relieved the man's stomach. The cause was a quarrel with some of the neighbours.

Yesterday and to-day have been wet and cold. Thermometer down to 64 deg., which is eighteen degrees lower than it was the day before.

June 5. Reading in the Kea Paon, or "Family Jewels," I came across the following sentences, which are rather remarkable. "If your parents treat you with unkindness, or even do what is wrong, you must still, with the utmost quietness, submit. And if they will not hear your attempts to correct their errors, you must not become angry, and scold them; but bear it in silence. For, remember, that below the skies, there is not such a thing as a father or mother that does wrong. Your father is *heaven*, and your mother is *earth*, and where is the man that dares to contend with heaven and earth? Is it right to do so? Therefore, it was well said, by an ancient sage, 'Although a father should ill-treat his son, yet must not the son cease his filial obedience.'" The following sentence is equally remarkable. "Let not your love for your wife and children prevent your paying all due respect to your parents. Should your wife and children die, you may yet procure others; but if your father and mother depart, whence will you replace them?" Kea Paon, vol. i, p. 6. The sentiment of this last line must remind the student of history, of the saying ascribed to a Persian lady, whose whole family had been condemned to death. The monarch, permitting her to save the life of any one she chose, she

* A part of this Journal has failed to reach us; The part now inserted is marked as a *third* communication. Ed.]

selected a brother. On being asked why she had not rather chosen to save one of her children, she replied, "I may have other children, but another brother I cannot have."

To-day being the first of the Chinese month, several people have come to worship at the temple. Several travelling monks assist at the devotions. Among the worshippers were some respectably dressed females, one of whom took her little child, that knew not its right hand from its left, and making it kneel before the idol, taught it to lift its hands and worship.

June 7. Another case of opium poisoning to-day. It was a young man who could not collect money to pay his debts on the fifth of the month, (when, according to custom here, all debts must be settled.) The application for assistance was too late, as he was dying when Dr. Mc'Cartee reached the house.

June 16. A visit from sundry official persons, and some scholars, to-day. They were civil, very inquisitive, and not at all backward in asking for any thing they took a fancy to. One of them requested a few sheets of writing paper, as a curiosity, and when I took out half a quire, meaning to give him a sheet or two, he held out both hands, and took all, exclaiming, "Oh, thank you, thank you!" We gave them tracts, several of which were printed on our own press, with the Parisian type. They expressed much pleasure at the beauty and clearness of the type, as I have more than once or twice heard scholars do, when they opened one of our tracts.

June 18. An animated discussion with my teacher to-day on idolatry. He is the most zealous defender of their idolatrous rites that I have ever met among the Chinese, and does not, as most of them do, assent to every thing that we say on the subject. According to what what he says, idols were not formerly worshipped in China, nor are they now, by the literati, who pay their adoration only to the souls of the deified persons, and not to the images. When pressed in argument, he admitted that it was of no use, except to show reverential feeling, for the souls of the idols being in heaven, could not hear or enjoy the worship paid to them. At last he confessed that it was only "long established custom." I rejoiced to be able to tell him distinctly, that it was only by renouncing all idols, believing on Christ, and worshipping him, that any man could be saved.

It is curious to see how they use the same arguments in favour of their worship, which the Roman Catholics urge for the adoration of the saints. Among other things, he said that it was better to worship heroes, and such like, because God is too great to be troubled with our prayers, and therefore, we must approach him by means of persons greater than ourselves. When asked if there were any good and sinless

men on earth, he replied with emphasis, "There are few indeed!" When asked, "Did you ever see one?" he replied, "Never." At this point he seemed to feel uncomfortable, and admitted that man's natural disposition is not good—though he was hardly willing to say this, without some qualification.

June 19. Another long conversation with my teacher, on religion, in which I could not but admire his independence. He freely admitted the difference between Christianity, and the religion of China; but unlike most Chinese teachers, he would not compliment me, by saying that ours was the best. He listened with interest, while I spoke of the way of salvation, through the sufferings and death of Christ. Oh, that he were himself a Christian! He is acute to detect the inconsistencies of professed Christians, and asked some questions to-day, respecting some, which were hard to answer.

The Sz' family are in a good deal of trouble, from the youngest brother having borrowed money, which he is now unable to repay. The creditor insists on immediate payment, and the young man, in despair, attempted to kill himself to-day, by swallowing opium. The timely application of remedies saved him; but the whole family are in great distress. By Chinese law, all the brothers are responsible for each other, and for the father's debts; but the father is not responsible for the debts of his grown-up sons.

June 21. Went into the main building of the temple to-night, and found all the monks busy at their devotions. Some person was making an offering, and his gifts were spread out in order before the idol. Fourteen candles were burning. The old abbot was beating the drum, and twelve monks, (more than half of whom were visitors,) were chanting from the *Shangteking*, or Classic of the Supreme Ruler. Each wore a long yellow, or orange coloured robe, fringed with black, and read from a copy of the book beautifully written with red ink. They chanted, beat their bells and blocks of wood, knelt, and rose again, and bowed their heads. Oh, how melancholy to see it! Some of the monks were old and grey-headed. One was young, with the ruddiness of boyhood still on his cheeks. I thought of the command, "Thou shalt not bow down unto them—" and my heart sank within me, as the question rose, "How long, oh Lord, how long?" Will this kind go out except by prayer and fasting?

June 26. Several conversations with my teacher, of late, on religion, which seem to have made some impression on him. He was much struck with the idea of missionaries coming here, not to make money, but simply to teach religion, and after a pause, said seriously, "It requires great faith to do all this. I don't think our Chinese would do it." Giving him an account of my being shipwrecked some years ago, he

was much interested, and remarked, "Truly, you would not have escaped, if Jesus had not preserved you."

July 1, 1845. The warmest day we have yet had. Thermometer at 91 deg. for a while, and now, at nine o'clock, P. M. at 88 deg. Little wind, and weather very damp. It is what the Chinese call the *wang may teen* (or yellow plum season, because the plums are then ripe,) when the atmosphere is so overloaded with moisture, that even when the sun is shining, the stone and wooden floors are as damp as if they had but lately been scrubbed, and had not time to dry.

July 3. The first sentence of the *San brz king*, (the first book read by children in the schools,) asserts that "man's disposition, originally good, becomes depraved by habit." The following sentence, however, from the *Kea Paon*, or Family Jewels, asserts a different doctrine. "In all the world where is there ever a good man born? All, by education alone, become perfect. Where is there ever a bad man born? All from want of education become bad. The gem uncut is but a useless gem. To what purpose can it be applied? The field unwatered and untilled, is but a weedy waste. How can it produce abundant and mature harvests?" Vol. I.

July 6. Sabbath. Greatly disturbed in our morning worship, by a number of Chinese carrying alum, the property of a *Christian* merchant, out of a neighbouring store-room, to load a ship, the property of a *Christian* owner. Verily, there is but little fear of God in the eyes of many who do business in this heathen land. Alas! for our work among this people, who know not how to distinguish among the professed and the real followers of Christ.

Very rainy, damp weather for some days, and so cold, (notwithstanding the heat a week ago) as to render thick clothes and woollen stockings comfortable. But it is the last, probably, of the cold weather for a while.

July 10. Warm weather now.

July 15. A visit from some inferior officer to-day, who had nothing to distinguish him, save a beautiful silk dress, and long nails. The nail of one of his thumbs was more than two inches long, and two of the fingers on the same hand, had nails nearly as long.

July 19. Being the 15th of the Chinese month, there was a great crowd of men and women in the temple, and the house was filled with the smoke of the burning incense.

July 21. The vanity of my teacher is not a little amusing. To-day he was speaking of the Chinese teachers, employed by the foreigners in Ningpo, and with much coolness, remarked, "Among them all, there are only two good ones. One is old Mr. Sz', and the other is myself."

July 24. Had a visit to-day from a Mr. Lefevre, a French Roman Catholic missionary, who has spent five years in Keangse, one in Nankin, and three in Macao. He seems to be about fifty-five years old, and is now on his way to Tartary, to take charge of their theological school at Siwan. He speaks Chinese, (the court dialect,) fluently, and tolerably well, but with rather a French accent. As he knew no English, and I but little French, we talked together in Chinese. He goes first to Shanghai, there changes his garments, and puts on a queue, with Chinese spectacles, to conceal his eyes. From Shanghai he goes by the grand canal, and expresses no fear of being detected on the way. Though he speaks fluently, he knows but little of the written language, not being able to write so common a character as *Kung*, (noble,) which he has occasion to use every day.

He speaks in the highest terms of Mr. Ramaux, Roman Catholic Bishop of Keangse, and says he speaks Chinese better than even his own language. (I have since heard that Mr. Ramaux was lately drowned in Macao. From some of his letters, I had formed a good opinion of him.) The Roman Catholics in China call their priests *Shin foo*, (spiritual fathers,) and the bishops *Choo Kcaon*, (lords of the religion.)

July 25. Went into the temple with a bundle of thirty or forty gospels and tracts in my arm, and found many worshippers. Presently some came and asked what books I had. On giving one away, there was instantly a crowd of eager applicants, and in a few minutes all were disposed of. A hundred more would have been taken, if I had thought fit to give them; but it seemed better to stop while they were eager for more, than to give them to satiety.

July 28. This is the birth-day of the god of thunder, though, as my teacher laughing, said, "No one knows how old he is." A crowd of men and women were in the temple. My teacher says, "Most of the worshippers are women, who greatly fear the thunder, though there are some men. The women like these worshipping days, because it gives them an opportunity to see, and to be seen in their fine clothes,—and most of the men who come, come to amuse themselves, and look at the women." Among the crowd of the common folks, there were many men and women in silks and embroideries. Stalls were at every corner, where men were selling candles, incense sticks, and paper for offerings. The temple was full of smoke; and the crowd, together with the smoke and the burning paper, renders the place almost insupportably hot. I took some forty or fifty tracts, but the crowd was so great, and the eagerness to get them so excessive, that there was little satisfaction in distributing them.

Some were torn out of my hands, and I was in a profuse perspiration when it was over. The crowd that came to get them, was principally of the "baser sort," for the better dressed, (and probably better educated,) did not care to mingle in the crowd. Their eagerness for tracts, was not because they were Christian books, because they would have taken copies of the "Age of Reason" just as readily, or books in any other language. As a general thing, such indiscriminate distribution is not advisable. The people take them eagerly at first, because they are given by foreigners; but to circulate them too liberally only makes them cheap and worthless, in the eyes of the people. As an assistance—to give a tract where we have previously spoken a word of exhortation, or to send a few where we ourselves cannot go—tracts are invaluable; but every day's experience only deepens the conviction in my heart, that the personal *oral preaching* of the Gospel, is the means of God's appointment, and the best adapted to spread the truth abroad.

In the *Kea Paon*, vol. i, line 562, is this sentence. "Ancient men have well said, 'A relation afar off is not so good as a neighbour that is near.'" Almost word for word with Prov. xxvii. 10. "Better is a neighbour that is near, than a brother afar off."

My teacher was greatly shocked to-day, when I said that "Abraham was the friend of God." "How can it be?" he exclaimed;—"how can a man be the friend of God; for a friend implies equality. Such a thing ought not to be said." These poor heathen have little idea of the exceeding grace and ondesension of God. The other day, talking with him, he advanced the sentiment, that the affairs of the world to come being beyond our personal observation, are of no importance to us; that if we attend to our own business in this life, the future may be safely left to take care of itself. In confirmation of his opinion, that the future world is entirely beyond our knowledge and concern, he quoted the saying of Confucius, "Not knowing even life, how can we know death?" How truly it was said of Christ, "He hath brought life and immortality to light through the Gospel;" for they were not known before, and are not known where the Gospel is not heard.

By the blessing of God, during the past month we have all enjoyed good health, excepting Mrs. Cole, who has been quite ill, but has now regained, in a good measure, her usual health and strength. The weather, after a long continuance of unseasonable rains, has become very pleasant, and the mornings are frequently cool enough to render winter clothing agreeable, although in the daytime it is generally quite warm. At no time during the past summer, has the heat been so great as it was last year.

Mr. Cole has finished printing Milne's Sermons, and has within the past month also set up a tract, entitled "A respectful admonitory discourse on the true and the false, and on men and things," beside printing some circulars for some persons at Shanghai. He is now engaged in setting up Keying's "Memorial to the Emperor on the subject of Christianity;" to which is appended a summary of the doctrines of Christianity; and another tract or catechism, entitled "Easy instruction familiarly explained," to which is appended a collection of prayers and hymns. This last we use in the schools.

The school in this place is doing well; the scholars eighteen in number, of whom five or six are still on trial, and the rest are bound to us for four, six, and eight years, according to their ages and advancement in their studies when they came to us. Mr. Lowric, who has just returned from Chusan, reports that Mr. Loomis is succeeding extremely well in his school there, and that the scholars, ten in number have made great progress for the time they have been under instruction. Preparations are making for the surrender of Chusan about the latter part of February next, but Mr. and Mrs. Loomis will remain, if permitted to do so.

A weekly service is kept up in Chinese, both at Chusan and in this place, and the number of attendants here on each Sabbath is about twenty, exclusive of Miss Aldersey's school of girls, and the boys' school connected with our Mission. We endeavour, as well as we can on these occasions, to show our auditors the folly and insufficiency of their worship of idols, and observances of rites, and to exhort them to true repentance and belief in Him who is exalted a Prince and a Saviour, who alone can grant remission of sins, and happiness in this world and in the world to come. It is true, that as yet we speak but "with stammering lips and another tongue," yet as the preaching of the word is the means which he has appointed, and we know that it is "not of the will of man, but of God," that souls are born again, we humbly hope for His blessing upon the means employed.

Dr. Macgowan [of the Baptist Mission,] has received intelligence that two missionaries with their wives, from the English Baptist Board, are now on their way to this place, and I believe two more will be sent soon to China, though

LETTER FROM DR. D. B. M'CARTEE: DATED AT NINGPO, NOVEMBER 1, 1845.

Health of mission families—Press—Schools—Religious Services—New Baptist Missionaries—French influence—Roman Priests—Chinese Mohammedans—Jews—Insurrection at Fungwa.

not to this station. The first two, I believe, are Armenian Baptists, and the two who are to follow are Calvinistic. From Mr. Milne, we have no recent intelligence, but his friends here think that he is now on his way to China, and will probably be stationed at Shanghai. The French ambassador, M. Lagrene, with his family and suite, paid a visit to this place during the past month. Through the influence of Mr. L., the ground on which was formerly a Roman Catholic chapel, has been restored to them, and the houses which had been built upon its site, have, by order of the Mandarins, been pulled down. There are now, I believe, three or four Roman Catholic priests in the city; some of them native Roman Catholics from the province of Sz'chuen, and the others Frenchmen. Of course they do not come near us, and as they all wear the native dress, and keep comparatively quiet, we know very little of their movements. From ———, I learned the fact of their being here, and that they (that is, those of them from abroad,) are Lazarists, who, he says, have all the intolerance of the Jesuits, and none of their science. It remains yet to be seen whether they or we will be more embarrassed by the operations of the other.

I had a long and interesting conversation, a few days since, with the Mohammedan Mufti in this place. He is a very intelligent man from the province of Shantung, and reads Arabic fluently, although, strange to say, he cannot read Chinese at all. I have been several times into the mosque, or *Le pae tang*, (Worship Hall) as the Mohammedans here call it. The walls inside are covered with inscriptions in Arabic characters, and in one corner, elevated on a platform with steps going up to it, is a *Wan Sui* tablet, as it is called, with the inscription—"The Emperor, myriad years (living, or ever living,) the ever, ever living." On a previous visit I asked him what was meant by the presence of that tablet; he said, "O, it's the infidel king," *i. e.* the Emperor, and explained that it was put there to avoid suspicion of disloyalty; since, all the temples here have one of these tablets placed before each of their principal idols, so that in worshipping the idol, the Emperor is also worshipped. The Mufti, however, observed, that they did not worship this tablet, neither did they place it in the sacred part of the building, where the Koran is kept, but in a corner of the mosque. As I knew that there were a number of Mohammedan mandarins, and that all the mandarins are at certain times compelled, as a part of their official duty, to worship idols, I asked the Mufti how they could do this without being guilty of idolatry; he said that it was true they were obliged to bow down before the idols, but that they turned their faces to one side, which he seemed to think was a justifiable deception, and sufficient

to save them from the sin of idolatry. Having lately read a work on the Jews in China, I asked the Mufti if he knew anything of a sect called *Zeaon kin keaou*, or "the sect that cuts but the sinew." He at once replied in the affirmative; and remarked that they were very like the Mohammedans, not worshipping idols, believing in one God, not eating swine's flesh, and in using a form of prayer before killing any animal for food. He said that there were still Jews in *Kaefungfoo*, in Honan province, and that the synagogue there erected many years ago, was still in existence. He asked if I was a Roman Catholic, to which I replied that I was not; that they worshipped saints and images, which I did not, but worshipped God alone. "Why," said he, "you and I then are almost exactly alike—we do not worship saints, not even Mohammed, but only Allah." He knew something of the history of Abraham, whom he called *Iberahemi*; and said that he was a greater saint than even Mohammed himself; but of *Ishmael* and *Isaac*, he knew little more than their names. He told me the Mohammedans in Ningpo numbered twenty-five families, but lamented their indifference and carelessness in matters of religion, and their neglect of the Sabbath, (which in their calendar comes on our Friday,) and praised our strictness. On my leaving, he promised to come and see me, and to bring with him one of his sons, a fine little fellow of 12 years old, who reads both Chinese and Arabic.

A subject of great interest in this city, and which forms a daily topic of conversation, is the insurrection at *Funghwa*, a town about twenty miles from Ningpo. The provinces of *Fohkeen* and *Chekeang*, are united under one *Tsuntuh*, or Governor, with a *Fooquen*, or Lieutenant Governor, for each province, who reside in the provincial city or metropolis of their respective provinces. This province, *Chekeang*, is divided into four circuits, over each of which a *taoutai*, or intendant of circuit, presides. The circuit in which Ningpo is situated, also includes *Shaouhingfoo* and *Taichowfoo*, over each of which is a *chefoo*, or prefect. The department of *Ningpofoo* is subdivided into six *heens* or districts, with a *cheheen* or magistrate over each. These six districts are the *Yinheen*, in which the city of Ningpo is situated, including a tract of country 59 miles in length by 20 in breadth, to all parts of which we may go without any notice or permission being necessary; *Tszkhe*, including a walled town of that name about 12 miles from this city, on the north branch of the river; *Funghwa*, also including a walled city of that name, on the southern or eastern branch of the river; *Chinhai*, lying about the mouth of the river, including a strongly fortified town of the same name; *Keangsan*, lying to the south-east of *Chinhai*; and *Tinghai-heen*, including *Chu-*

san, Pootoo, and the neighbouring islands. It appears that very oppressive taxes have been levied for sometime past, and that the inhabitants of Funghwa, within a few months past, refused to bring in the tax; whereupon, by order of the chefoo, three literary men to whom the collecting of the rent was committed, or rather upon whom it was imposed, were seized and put into prison. This greatly enraged the people, and at the heen or district examination which took place on the 19th of September, the candidates, as soon as they were shut up with the cheheen in the Literary Hall of the district, refused to be examined by him, but rushed on him in a body and beat him severely. Another cheheen was appointed to supersede this one, who had proved himself incapable of governing the people, and a mandarin named Chang, an acquaintance of mine, who acted as deputy to the taoutai, was sent to pacify the people and bring them to terms. Mr. Chang, however, lacked prudence, and carrying himself very haughtily towards the people, he was seized and beaten, and was glad to make his escape with his life. Affairs having got to this pitch, a detachment of 1200 troops was sent to intimidate the rebels, but were decoyed into the city by the people, and a large number made prisoners—a colonel and about a dozen privates killed, and the rest made their escape to Ningpo—all of them without their fire-arms, and between two and three hundred severely beaten and wounded, so that Mr. Yoan, the French surgeon, doctor Macgowan, and myself were kept busy for several days in attending to them. Great consternation was excited in this city on hearing of the defeat of the soldiers, lest the rebels should march and attack this city in order to make prisoners the taoutai and the chefoo, against the latter of whom they uttered terrible threats and denunciations. The gates of the city were closed soon after sunset, and the south gate, which is in the direction of Funghwa, was not only closed, but barricaded with earth; guards were stationed upon the walls, and despatches were sent to the Lieutenant Governor to acquaint him with the state of things, and request assistance to defend the city. Troops from the neighbouring towns soon arrived to the number of 10 or 12,000, and our city for sometime presented rather a warlike appearance. The walls were covered with tents, and the soldiers were daily exercised on the various parade grounds in the city. The excitement however has in a great degree subsided, and the rebels seem heartily desirous of compromising the affair. The lieutenant governor, however, who arrived in town from Hangchowfoo on Monday last, would listen to no conditions, unless three persons, who were active in fomenting the rebellion, were given up; threatening, in case of non-compliance, utter extermina-

tion to the rebels and the destruction of their town. It is not known yet what is the nature of the despatches which his Excellency has received from the Emperor, but as the 9th of this month is the birth-day of the Emperor's mother, and great rejoicings are to be made on the occasion, it is hoped that clemency will be shown to the rebels upon their submission to government. So the affair remains at present. The chefoo Le ta laou yai and Chang laou yai, the mandarin mentioned above, have both been suspended from office for the time being, and probably will be degraded if not still more severely punished for their injudicious measures, which drove the people to rebellion. The inhabitants of this city and its neighbourhood are very quiet, well-disposed people. We have reason to thank God that the lines have fallen to us in such a pleasant place, for it is the unanimous opinion of all those who have visited the different ports, that in none of them are the people so peaceably disposed, or foreigners enjoy greater liberty or security than in Ningpo.

China: Amoy Mission.

JOURNAL OF DR. J. C. HEPBURN.

Chinese New-Year's day—Boats and boat races in the harbour—Reverence for Confucius and his writings—Emigration from China.

Amoy, June 5, 1845. This is the first day of the fifth month of the Chinese year; it answers to the first of our May; and what is a singular coincidence in a people who are our antipodes in almost every thing, they observe it also, though not just after our fashion. They stick a branch of an evergreen in the bows of every junk, and in their houses; this, they say, is in commemoration of the death of a virtuous officer, who was unjustly ordered by the Emperor to jump into the sea in proof of his innocence of a crime of which he was accused. The Emperor afterwards repented, and ordered this day to be thus observed.

June 12. For three days past our ears have been stunned by the noise of multitudes of people, who seem all of a sudden to have broken loose from the land, and taken to spending their afternoons on the water. The harbour in front of the city, has been crowded with boats of almost every size and description, full of men, women, and children, dressed in the best and cleanest clothes, amusing themselves by sailing, or rather being rowed, up and down the harbour. During this time, each afternoon, there have been boat races, called by the Chinese, "pe-leng-chun"—literally, "crawling of dragon boats." They are long narrow boats, the side,

of which are painted with dragons, each containing about thirty men, stripped to the waists having each a paddle. I believe there is no betting. According to Chinese custom, each boat has a gong, which they beat most energetically. The people have attached some superstitious notions to looking upon these races—they say it brings health to their families.

The Chinese attach something of the same kind of reverence to the books of Confucius, that the ancient Jews did to the Scriptures. If in any way an error has crept into the text, instead of correcting it, which they would not dare to do, they point it out in the commentary. They say that Confucius could not make a mistake; if such a thing occurs in his writings, it must be from the carelessness of succeeding transcribers—yet their reverence for the sage keeps them from making any alteration in the text. They regard Confucius as having arrived to perfect virtue—or in other words, to perfect holiness, in the Chinese sense of that term—which, indeed, is very defective, when compared with what the Scriptures include in it; for it leaves out almost entirely our duties to a Supreme Being—having reference only to the duties of man to man; or as they are called, of the second table. In our intercourse with the people, we are constantly compelled to put Confucius in his proper place, as a wise and patriotic philosopher, and to show wherein he differs from Jesus Christ, for the Chinese are ever jealous of his honour, and disposed to place them on the same level, if indeed they do not boldly assert his pre-eminence. We generally confound them by declaring, and when we can, proving, that Confucius, like all other men, was created by Jesus Christ, who was God manifest in the flesh, and that Confucius can no more be compared with Him, than the thing made can be compared with him that made it. And as the Chinese are by no means of a metaphysical turn, or given to disputation, this is sufficient to end the controversy; though they are no more convinced in the end than they were before. None but the Spirit of God can make this plain to their minds, and truly convince them. When the Chinese read the Scriptures, they are very fond of making quotations from their own classics, of parallel passages—to say that, “this verse is just as Confucius or Mencius says.” &c. These quotations are often very much to the point, and, indeed, give us great advantages in illustrating the meaning of the Scriptures. Indeed, if a person wishes to be an acceptable teacher to the Chinese, he must study their standard books, and be able to use them with facility, as weapons of offence or defence—and often to meet them on their own ground.

There is a great emigration from this port to the various islands of the archipelago. Almost every ship which goes to Manilla and Singapore,

carries from one to two hundred, and more, emigrants, besides the large numbers which go in their own junks, not only to the above mentioned places, but to many others. A French ship, a few days ago, sailed with a large number of Chinamen for the island of Bourbon, which is much farther from their homes than they generally go. She came here expressly for that purpose. It seems they need labourers on their sugar plantations, in which work these men are to be employed. They receive, I hear, two dollars a month wages, and their passage to and from that place, free of expense. The poverty of these people at home, and the difficulty in getting a subsistence, make them willing to go to any place, where they will have enough to eat, and something over to bring back with them, for they all look forward to returning home, when they have made something, though few of them ever do. The emigration is larger from this province than any other—and perhaps more sail from Amoy than any other port.

EXTRACTS FROM A LETTER OF THE REV.]
H. A. BROWN: AMOY, NOV. 25, 1845.

Notices of a visit to some places near Amoy.

The incidents mentioned in the accounts here given of a short excursion from Amoy, will serve, in part, to show the nature of the missionary field and work out of the large cities. When our brethren have acquired the language, these tours will prove highly useful in China, as in India, for the dissemination of divine truth.

Yesterday, in company with Mr. Pohlman, and two gentlemen connected with the French Embassy, I paid a visit, which we have had in view for some time, to one of the most elevated peaks in this neighbourhood, called the Lam thai bu, or Southern Great Warrior. This hill lies directly south of Amoy, on the mainland, distant about eight miles, across the bay. The height is over 1700 feet, and of steep ascent. We landed at the foot of the hill, at a small village, the people of which received us, of course, with great interest, but also with great kindness. After giving several tracts, or portions of the New Testament, to respectable-looking old men who were readers, we took a guide, who led us by a circuitous route, in order to give us the advantages of a gradual ascent, up a wild and rocky valley, behind the mountain. The path, for some distance, was on a dyke, raised to gain from tide-water considerable tracts for rice fields, from which the second crop of rice had, for this season, been taken. Leaving the dyke, we entered the rocky valley, down which a torrent of considerable strength was tumbling and roaring. The appearance of the

rocks in the bed indicated, that in seasons of much rain a very large body of water finds egress, by this channel, to the bay, and a rougher water-course it would be hard to imagine.

About half way up we came upon a little village of a dozen families, in houses very closely clustered together, some with tile, and others with thatched roofs. Around were many ricks, or square stacks, very neatly built, of grass, and some of pine shrubs, cut from the hills, to be taken to market for fuel. We, of course, inquired here for readers. We saw one old man, of sixty or seventy, and several females, none of whom exhibited any fear. In answer to our inquiries, we received the strongest expression of the fact that not a single reader was found in the hamlet. It was a secluded spot, and we hoped to leave a little light there, to lead some one, by the blessing of God, to a knowledge of Christ, but we could not.

Above this village the valley was divided, receiving tributaries from various points, and affording considerable ground more or less favourable for cultivation, which is accordingly all terraced and used for rice and other productions.

From one of the villagers, whom we took as a guide a little beyond it, we received information that the number was about fifty, and that of the female children, some they saved, and some they destroyed. In answer to the question, as to what proportion were destroyed, he said if a man had eight he would destroy *four*. He told these things with an air of perfect indifference, though evidently with sincerity.

Beyond the hamlet, our path was more steep up the side of the mountain, away from the stream. Near the top was a level space, and here we found a small, but neat temple, of substantial workmanship. In the first apartment of this, immediately in front of the shrine, but lower by a few steps, was a wind-mill for cleaning rice, very much resembling the one in common use in the United States. It had just been in use, and of course that apartment resembled a barn, more than a temple, except that the "Three Precious, or Golden Buddahs," finely gilt, and as large as life, with the altar and all the accompaniments of the Buddhist worship, were in full view. We found but one priest, a young man, with whom we left a tract. A couple of houses for residence were connected with the temple. We had to climb but a short distance further to reach the Pagoda. This we found to be a granite structure, very solidly and neatly built, but with no ornament, except the curved projections at the corners, at the termination of each story. It was square at the base, and sixteen feet on each side, and having seven stories. In the interior was only sufficient space for a spiral ascent, by means of blocks of stone projecting from the wall, and by these we ascended to the top. The view

gained from the site of the pagoda, well repaid us for the toil of the ascent, and gave us a very satisfactory knowledge of the geography of the neighbourhood. To the east we looked far out to sea, to the north beyond the island of Amoy, towards Tang ona; to the N. W. and W. up the bay towards Chiang Chew, and to the S. W. S. and S. E. down upon extensive, well cultivated, and densely populated valleys, among the hills. All these people speak the Chiang-Chew dialect, but readily understand one who speaks the Amoy.

At a short distance we found the site of an ancient monastery, or temple. The ground was strewn with whole and broken columns, and other parts of the building. On the face of a rock close by, was an inscription which we could not read, and on the top, the foot print of a god. A shallow cavity had been found there, bearing a rude resemblance to the print of the human foot, which, by a little amendment of shape, and the addition of toes, made a well shaped print of four feet in length, and twenty-three inches in width across the toes. The Chinese with us understood very well how much of it was artificial, and did not seem to regard it with any superstitious reverence. We descended on the side of the hill towards the bay, to a large village. Here we found some readers, to whom Mr. Pohlman gave some books, and to the company at a temple a few words of oral instruction. This temple was in an advanced state of repair, and exhibited the most elaborate ornament on the roof, and in the interior, which I have any where seen. The roof was profusely set with rampant dragons, and collections of warriors on horseback, and other representations. When new, these have a fine appearance, but must soon lose their beauty, as their composition appeared to be very unsubstantial. The sculpture about the building, and especially two granite columns in front, about ten feet high, excited especial attention. Each column had a dragon twisted about from top to bottom, in very bold relief, and of fine workmanship. A profusion of wood carving adorned the roof in the inside, the various supports being carved into dragons, or other representations. The shrine was not yet prepared; but if it and the idols be furnished in the same style, the whole must make something more than usually splendid, of the kind. It will be a great day when the idol gods shall be set up in their new abode, to receive the homage of the benighted crowds of that and the neighbouring towns.

. . . . It was gratifying to hear, by the late arrivals of papers, that the Foreign Mission and other Boards of our Church, were able to close the year with their treasuries in a state so favourable. But we have heard nothing of reinforcements to any of the missions, *i. e.*, of per-

sons accepted for any of the foreign stations, to sail in the course of the summer. Many, very many more, are certainly needed in the different accessible parts of this field. And before we, much less those yet to come, shall be able to go out freely, (I mean with a free command of this language,) wider fields will be open, without reasonable doubt. Our hopes of entire triumph must, of course, rest upon the qualification of native preachers, as the work progresses; but these will be raised up the more rapidly, and be the more efficiently superintended, the more we have of foreign workmen.

African Mission.

SINOE: EXTRACT FROM A LETTER OF THE REV.
T. WILSON: JANUARY 28, 1846.

View of Missionary Labours—The People of Fishtown.

The Sinoe mission is at this time as prosperous as might reasonably be expected. My school for the children of colonists, is better attended than it ever before has been. My Sabbath-school is at this time very interesting. And my school at Fishtown begins to convince me, that I have not laboured in that field altogether in vain. I have recently had two very interesting interviews with the Fish people. In these interviews I did not attempt to preach to them any thing like a regular sermon, but I set before them important truths, and suffered them to make such answers as they thought proper. I tried to enforce the fact, that their inferiority to the colonists, and the white people that they had seen, was altogether owing to their not having the Bible, and that the truth of the Christian religion is amply proved by the advantages it gives its possessors over all who do not possess it. They seemed more willing to hear the truth than I had ever before seen them, and they said that they often wished to have fine things like the white people, but when they earned money their fathers take it away from them, and thereby forced their old heathen customs upon them. This, I believe, in some cases is true; it is evident that they are not looked upon as men acting for themselves, till they are about 40 years of age. The Fish people are the most troublesome to the colonists, and the most degraded of all the natives of this part of the coast of Africa. Their having no part of the coast that they can rightly claim as their own, and their being on the sea-beach by permission of the tribes who own the land, causes them to be very wicked; but when I am discouraged by this thought, I remember that when God's elect are called together some of all nations will be there. O that God would pour

out his Spirit upon this people, and bring them to a knowledge of the truth.

Creek Mission.

EXTRACT FROM THE ANNUAL REPORT OF THE
REV. R. M. LOUGHRIDGE: MARCH 16, 1846.

After referring with much feeling to the removal of Mrs. Loughridge by death, Mr. L. proceeds:

Although the Lord has thus tried us severely, yet we feel that we have encouraging tokens of his favour. Our hearts have been cheered, by having what we consider unequivocal evidence, that our work is not in vain in the Lord. The past year has witnessed the organization of a little church amongst us, which, besides the assistant missionaries, now numbers ten members: six Indians, two whites, and two blacks. Two of the Indians were entirely unacquainted with the Christian religion, having never heard a sermon preached before we came among them. One of the whites is an Irishman; and although brought up in the bosom of the Romish Church, and recognized as a member of that Church, he declares that he "*was just as ignorant of the way of salvation through Christ, as the most untutored savage Indian!*" The other white man seemed to run well for a season; but he is now under censure, and I presume we shall soon be under the painful necessity of excommunicating him.

We have also a class of catechumens, now containing eight members, all of whom express much anxiety about the salvation of their souls. Several in the congregation are also quite serious. Preaching is now tolerated throughout the nation, no one forbidding us; although formal permission has never been given, and it is uncertain how long it will be allowed.

About one hundred and ninety persons have signed the Temperance Pledge, and the cause is favoured by the chiefs; but the evils of intemperance rage here to a fearful extent. Hundreds and even thousands of them, seem intent upon their own destruction. Whiskey may be emphatically called the "Indian Destroyer"—destroyer not only of the body, but of the soul for ever. They know and acknowledge its ruinous tendency, but cling to it still; they press to their bosom the dagger which they know is entering their vitals. Oh, when will this people be wise? When will they consider? When will they awake to see their folly and be converted to God? Verily not until He shall come in his might and glory, whose right it is to reign. Doubtless he has a people who shall yet praise him, and whom he will bring into the folds of his Church, in his own time and way. To this end let us continue to labour and pray, for we "shall reap if we faint not."

Miscellaneous.

EASTERN AFRICA: THE WONICAS AND WAKAMBAS.

In the *Missionary Chronicle* of May, 1845, a notice was given of the Rev. Dr. Krapf, the only Protestant Missionary on the Eastern coast of Africa, within the Tropics, with extracts from his journals respecting the Gallas. Farther accounts of his proceedings will be read with interest. From Mombas, a town on the coast, at no great distance south of the Equator, Dr. K. had made excursions to places in the vicinity to select a permanent station. In his journals of these tours, inserted in the *London Missionary Register* of January last, we find notices of the Wonicas, and of another tribe living partly amongst them, the Wakambas. Mohammedans are also found amongst these heathen tribes.

A Wonica Village and Customs.

Every Wonica village which lies in a forest has three gates, *i. e.* you pass, on one and the same path, through three successive gates, which are palisaded. We were ordered to wait at the outermost gate until the Chiefs, with their men, should have arrived. They soon made their appearance, and displayed their heshima, by shouting, dancing, brandishing their swords and bows, and all the show of joy which they manifest on extraordinary occasions.

I followed after the joyful band of Chiefs and soldiers with a doleful mind; because their shoutings were not the songs of Zion, but of this world alone. When I arrived in the village, the noise and shouting still increased; and young and old, males and females, came forth to display their heshima before the M'soongo. Those who seemed to be rarer spectators were driven by the Chief into the crowd, to join in shouting and dancing. When I went to the house of the Headman, the people—especially the young ones—respectfully cleared the way. The houses of the Wonicas are of a curious construction, and much resemble our haystacks in Europe. Poles are fixed in the ground, and are thatched with grass from top to bottom, so that the wind and light are entirely excluded. The door, or entrance, is so low and narrow, that you must stoop considerably. These rick-like houses are in some villages so close together, that the whole village must in a short time be consumed if one of the huts should take fire.

After I had entered the Chief's house, the crowds of people without dispersed, the young people only remaining. They behaved so properly and respectfully toward me, that they gain-

ed my affection. Some of them manifest an interesting sensibility of look, and are by no means so black and ugly as I conceived them to be, when I saw the Wonicas, for the first time, at Takongo.

The Chiefs were a little surprised when I told them that I was no merchant, coming to these countries for trade; but a Christian Teacher, wishing to instruct the Wonicas and Gallas in the true knowledge of God. The simple Chiefs sat on the ground all around me, and repeatedly expressed their feelings of friendship. Having finished my talk with them, I rambled through the village, which may contain 600 or 700 inhabitants. There are no Mohammedans living in Ribe, nor are they found in any of the larger villages of this range of mountains, though they resort thither occasionally for the purpose of trade. In Ribe I saw several tombs, erected close to the house in which the person had lived. I was afterward informed that these Wonicas bury their dead in a reclining posture, turning the face southward.

At the extremity of the village I observed an isolated building, which proved to be the Senate and drinking-house. The room was full of people, each having before him a drinking-essel, manufactured from a pumpkin. Tembo, or intoxicating cocoa-nut liquor, was poured out in abundance. I learned that the meeting was to celebrate a wedding, on which occasion everybody offers to the bridegroom and bride a quantity of tembo, which the married persons, associated with their relatives and friends, gulp down in the public meeting-house. I saw afterward, in another village, a similar building, in which a large piece of pork, which the Mohammedans abhor, was hanging.

The bigotry, knavery, and haughty contempt which the Mohammedans manifest toward the Wonicas has hardened the hearts of the Wonicas, who seem to identify our holy religion with that of the Mohammedans; but an increasing acquaintance with us, and the foundation of our hope, will soon convince them of the gulf which lies between us and the Mussalmans.

The Wakambas.

From an Editorial note prefixed to Dr. Krapf's journal, we learn that—

The Wakamba Tribe are a people who dwell partly among the Wonicas, and partly at some distance inland. These people differ in language and customs from the other tribes near the coast, and many of them are employed as

merchants in bringing rice, cattle, ivory, and, alas! slaves, from the interior. They are tall and robust, and their complexion is fairer than that of the Wonicas, reminding Dr. Krapf of the Galla physiognomy. They are, however, deeply degraded, indulging to a fearful extent in the habits of intoxication so prevalent on that coast, and, in many instances, being entirely destitute of clothing.

Dr. K. himself says, in the course of his journal—

The Wakamba merchants are the principal traders between the interior and this coast. It would be through them, chiefly, that the traveller might succeed in penetrating into the centre of Africa. This point of view, therefore, renders the Wakamba people important and interesting in our estimation; as, if they can be brought under the influence of the Gospel, they may, like the Gallas, carry the seed of life to a large portion of Africa. They travel in caravans of from 200 to 500 men. As in this quarter no beast of burden is used, the Wakambas convey all their commodities on their shoulders, and frequently require from four to six men to carry one single elephant's tusk of the largest size. They are often attacked on the road by the Gallas, who are the decided enemies of mankind in every part of Africa. The Wakambas practise circumcision, as do most of the East-African tribes. Their dead are thrown into the bushes, and left to the vultures or wild beasts; but I was informed that the Wakambas residing in the vicinity of the Wonicas do so very seldom. The Wonicas bury their dead: they do not, however, weep much; but give themselves up to eating and drinking, for the belly is their god and immortality. All that has no immediate reference to the present and visible world has no value, or at least little value, in their sight, and is either questioned or gainsaid. The language of the Wakambas seems to be similar to that of the Wonicas, and those Wakambas who have much intercourse with the Wonicas understand and speak the Wonica language perfectly well. The Wakambas live chiefly upon milk and meat, as they have an abundance of cattle, which is less the case with the Wonicas, who at many places have none at all. The Wonicas kill their sheep or bullocks, &c., with sticks, with which they beat the poor animal till it falls down dead. They eat anything they can obtain; especially do they relish pigs and monkeys. They are always out on hunting excursions, and with their arrows kill every animal they can.

Under date of February 14, 1845, Dr. Krapf states that he would probably take his station either at Rabbay or Kamba, villages on the mainland, not very distant from Mombas.

SOUTH SEAS, TAHITI.

[Our latest intelligence from Tahiti unhappily tends to confirm the fears so frequently expressed as to the injurious influence of French manners on the interests of public morality. Intemperance and its attendant evils are rapidly increasing, and it is difficult to resist the painful apprehension that the past sufferings of the people, who have yielded to temptation, have been but the beginning of sorrows. But the land has not yet lost the presence of the Most High, nor ceased to participate in his mercy. The band of patriotic men, constituting a majority of the population, who remain encamped in the valleys of their native mountains, maintain their integrity, and enjoy an increasing measure of spiritual blessing; while, even at Papeete, the most exposed of any part of the island to the seductions of French licentiousness, God is renewing the tokens of his favour, and a promise of better days encourages the hearts of his servants. In August last, Mr. Thompson, the missionary at that station, wrote thus:

All is peace and tranquillity now. The natives are still in the camps at Papenoo and Bunaania, but freely visit Papeete. I continue my visits to Papenoo, and am delighted by the warm welcome which greets me every visit. I administer the ordinance every two months. In the beginning of June last, I received into the communion of the church at Papenoo, about forty new members. As no missionary is residing there, I had some difficulty in deciding upon the propriety of receiving them without further knowledge of their character. I decided at last to propose them to the church at Papenoo, upon the recommendation of the deacons, but to leave it open for the missionaries of the districts to which they belong, to sanction the step, by receiving them as members of their respective churches; or place them on probation for a time, after they return to their respective districts. Most of them are young people, and have maintained a good character. At present they are members of the church at Papenoo. In a time of unparalleled dissipation, I know not of *one* case of intemperance at Papenoo among the church-members.

In Papeete all has been drunkenness and confusion. Most of the church-members have left, and are either in Papenoo or Bunaania. A number, joined by some from Papaoa, retired to Hautaua, up among the hills; and there, in a beautiful little hollow, where the shadow of the tricolour has not yet cursed the soil, built a neat little chapel, which Mr. J. Barff and I went to open on the first Sabbath of July. The scenery of that little spot is really sublime—stupendous mountains, towering on every hand, and covered with luxuriant vegetation. In the bottom of

the valley, a fine stream of water adds to the beauty of the scene. The circumstances and scenery vividly recalled the memory of our covenanting forefathers in Scotland. Many from Papeete attended that day, and the service was an interesting one.

At Papeete, I have succeeded in establishing a school: it was opened in the end of June last. The school-room is filled chiefly with young girls who have for some time been accustomed to other scenes, and other teachers. They are regular in attendance at school, and have resumed their long-deserted seats in the chapel; which has been re-roofed and made comfortable. In these movements I have been indebted to the zealous co-operation of those at Papeete whom I have gathered around me, and propose forming into a church: several of them assist me as teachers in the school. These few are active members: some others might be added, but, while nothing can be advanced against their Christian character, they have not shown that interest in the welfare of the church which the others have done, and my desire is not to associate them with us for the present, but to form

a *working-church*, and, in the admission of others, endeavour to raise the standard of piety. The time, think, is very favourable for improving the character of the church, and elevating the tone of piety.

For some weeks past we have been busily at work, to avail ourselves of the reaction which we feel must soon set in. Even now, although the church is not yet formed, numerous applications for admission have been made; but I will be cautious in re-admitting, as the cold lifeless members of the former church were a dead weight upon vital piety. We do not consider it the formal breaking up of the old, and re-organization of a new, church; but we have availed ourselves of this opportunity of collecting the few in town, and hope to elevate the character of those who have gone to Papenoo before they again join us.

I consider it proper to mention, that none have yet joined the Papists. There is only one priest here: two or three left this a few months ago for Wallis's Island. From inquiries they were making, I fear they will soon visit Samoa.

Lond. Miss. Mag., Feb. 1846.

Mission House: New-York, May, 1846.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Board of Foreign Missions will be held in the Tenth Presbyterian Church, Philadelphia, on the Tuesday before the meeting of the General Assembly, being the 19th instant, at 4 o'clock, P. M.

The Rev. Wm. W. Phillips, D. D., has been appointed by the Board to preach the Annual Sermon during the session of the General Assembly; the Rev. James W. Alexander, D. D., is his alternate. Notice of the time and place of this service will be given hereafter.

At the request of the Executive Committee, the Rev. Nicholas Murray, D. D., will preach a sermon on behalf of the Board, in the First Presbyterian Church, in this city, on Sabbath evening, the 10th instant.

RECENT INTELLIGENCE.

AFRICAN MISSION.—A letter from the Rev. Thomas Wilson, dated at Sinoe, January 28th, mentions that he is more encouraged in his labours than at any former period,—his schools being better attended, and the Fishtown people more willing to receive his instructions.

CHINA MISSIONS.—Letters have been received from Ningpo, to the 1st of November last; from Chusan, to the 13th; and from Amoy, to the 20th, same month; and from Macao, to the 19th of January last. Two points of general interest are conveyed by them; that Chusan would be given up by the British to the Chinese, though it was considered probable that foreigners would be permitted to reside on that island; and that the French Embassy have been at pains to give publicity to the Edict of the Emperor of China tolerating Christianity, having it pasted

up in public places. That act of toleration was, formally, extended only to the Roman Catholics, and is so understood by the Chinese rulers. This was perceived from the first by the Protestant missionaries, different terms being used to designate Romanists and Protestants, and the Edict employing the language only that describes the former. It is hoped, that the Chinese authorities may extend toleration to Protestant converts, on the principles recognized in the Edict; but it is certain, that they are without any legal protection.

The health of the missionary families was generally good, and their engagements were prosecuted as usual. Dr. McCartee's letter, on a preceding page, gives a number of particulars respecting the northern stations. The Rev. J. Lloyd's letter contains the following paragraph:—

“A day or two ago, Mr. P. and I went some six miles into the interior of Amoy island. We met with nothing but kindness—some offering to prepare food for us. We visited five villages, and distributed tracts. We found one man who told us that he had killed *five* of his eight daughters. He said that others did the same, and seemed to think it was a small matter till Mr. P. told him otherwise, when he said he would do so no more. He said that his feelings would not let him kill the other three.”

INDIA MISSIONS.—Letters have been received from Sabathu, dated the 18th of December; Saharanpur, 17th; Mynpoory, 20th; Agra, 20th; and Allahabad, 17th of the same month. Miss Vanderveer had left the last station about a fortnight before, on her return to this country, in company with Mrs. Craig and the Rev. Mr. Jamieson. The school at Mynpoory was in a flourishing condition. The Rev. Messrs. J. Wilson and J. C. Rankin had arrived at the new station of Agra; and a Bible Society for the north-western provinces, auxiliary to the British and Foreign Bible Society, had been afterwards formed; of which

Mr. Wilson had been chosen Secretary. This station will probably prove one of great importance, for reasons some of which were briefly pointed out in the March number of the Chronicle—reasons confirmed by our later correspondence. We learn, with regret, that the health of Mrs. J. R. Campbell had become worse, so that her life was despaired of; and though she was better at the date of Mr. Campbell's letter, yet her medical advisers considered her recovery in that climate a doubtful matter. They hoped for much benefit from the cold season, then fully commenced.

CREEK MISSION.—By a reference to the Rev. R. M. Loughbridge's letter on a preceding page, our readers will be thankful to learn, that, during the last year, a church of eight members has been formed at the station among the Creeks. Eight persons are receiving special religious instruction, and several others are serious.—In answer to the prayers of the churches, God may send the convincing and converting influences of his Holy Spirit in large measure upon the people connected with all our mission stations. In that case, how joyful would be the accounts communicated in these monthly notices!

The Duty of interesting Children in the Missionary Cause, and How this is to be done:

By the Rev. Thomas Smyth, D.D. Charleston, S. C. Printed by B. Jenkins: 1846.

We are glad to see this Pamphlet. It treats of a subject second in importance to no other connected with the Missionary Cause. And it will be found to contain many valuable thoughts and suggestions concerning both the topics presented in its title; with an Appendix of miscellaneous matters pertaining to this general subject. We have room but for a short extract, on the duty and responsibility of parents.

HOW, THEN, IS THIS TO BE DONE? It is to be done, *first*, by their seeing that you, their parents, are truly and heartily interested in this work yourselves, and that you are really anxious that your children also should be interested in it. You are to your children, christian parents, while young, “in the place of God,”

so that as you are, they are, and as they should be, you are bound to be. Children are not so ready to do what their parents *say*, but they are very ready to do what their parents *do*. If you, then, who are parents, enter heartily into this work, so will your children; but if you are practically, really, and *at home*, indifferent to it, so will they be. LIKE PARENT, LIKE CHILDREN! On you, therefore, rests a most solemn responsibility. The missionary spirit of a family, and through it of the church, (which is composed of families,) is the great moral *agent*, under God, by which the gospel is to be diffused; and missionary funds are the *instrument* with which these agents work, in order to accomplish this holy end. This spirit, christian parents, you are, therefore, bound to cultivate, and these missionary funds you are bound to encourage and enable your children to secure. If a child be led to part with the smallest sum of money for the cause of missions, knowing to what end he sets apart his gift, he is performing the highest act of which a creature is capable—an act of well-doing to his fellow-men—an act of worship to his God. He is presenting “an incense of a sweet smell, a sacrifice acceptable, well-pleasing to God.” You are, therefore, seeking the highest personal welfare of your children in training them daily to think, and feel, and speak about missions—to spare, and give, and beg, and pray for missions.

Is this view of the matter new to any parent? That parent should be entreated to ponder it. Surely his children have been entrusted to his care that he may train them up in the service of their God—that he may bend their minds toward heavenly objects when they are most easily bended, and that he may prompt them to those acts, by which christian feelings are exercised and strengthened. If there be not something good, there must be something evil to occupy the minds of children, to exercise their powers, to hold fast their affections. For their own sake, for their comfort and spiritual welfare, for your sake, for the sake of God's church and a dying world, give their affections a hold of some great cause that will employ their minds for good, and not for evil.

Children *even more than men*, must do what is good as well as be TOLD it, in order to know it. Tell them about loving the souls of perishing men, and of giving and doing something for their salvation, and you leave them in the dark; let them *do* what they are taught, and they learn from their own experiment more than could be taught them in a hundred mere descriptions. Still, they must be told what they are bound to do for a perishing world. Their parents must furnish them with the means of acquiring and exercising the Missionary spirit. Their judgments and their hearts must be spoken to, and their hands and labours called

into activity. Is it any wonder then that the children of our churches are so little interested in this work, when their parents have never led them to feel such an interest,—have never made them believe by observing the example, reading, conversation, prayers, and conduct of their parents, that they themselves were truly interested in the work;—have never put into their hands missionary reading, and never accompanied them to the missionary meeting, nor led them to regard it as of any importance whatever. Brethren, there is much guilt resting upon us on this account, and you may be very sure that if you allow your children to grow up indifferent to God and his cause, God will return evil into your own heart and make these very children a sword to pierce your own soul with many sorrows. Let parents then be aroused to a sense of their duty and their danger. Let those who are elders or officers in the church especially remember that they are “to be examples to the flock” by “ruling their children well;” and making them as far as possible patterns for the rest. And let *all* lay this matter to heart, seeing that God requires that we “*shall bring up our children in the nurture and admonition of the Lord.*”

In the Appendix, Dr. Smyth has inserted copies of a card, printed on both sides, which has been found very useful in promoting a missionary spirit among the young. On one side, this card contains a Prospectus of a Juvenile Missionary Society; on the other, short select portions of Scripture, and brief extracts from several authors, bearing on this subject.

We annex the plan, believing that it will be useful as a guide in other congregations, as it has been in the church of which Dr. S. is the pastor. We delight to record the liberality of the children of our churches; and we learn from this Pamphlet that in the Second Presbyterian Church in Charleston, during the last thirteen years, this most interesting class has contributed at least two thousand dollars to the cause of missions. God will reward them for it! Their own character and happiness will be greatly benefited by the self-denial and the sacrifices which it has cost them. And who can doubt that their future usefulness, if God is pleased to spare their lives,—not to speak of the good already accomplished by their gifts,—will be all the more decided from their attention having been early directed to the wants of a dying world, the example of Christ, and the privilege of being engaged in his service?

Juvenile Missionary Society of the

This Society was organized in
All who contribute to it, are members. Its meetings are held quarterly, when all, and particularly Parents, and Sunday School Teachers, are invited to be present. Its object is, to promote the salvation of men, by assisting

those who "go forth into all the world to preach the Gospel to every creature."

Subscriptions are received weekly, monthly, quarterly, or yearly, as is most agreeable,—and in any amount, from one cent upwards.

Collectors are requested to be punctual in raising contributions, and in their attendance at the quarterly meeting,—and to be faithful in their efforts to gain Missionary information, and in prayer for the conversion of the world.

Collector's Name: _____

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN MARCH, 1846.

NAME.	TOTAL.
SYNOD OF ALBANY. Pby. of Albany.	
Albany 2d ch	131 60
<i>Pby. of Troy.</i>	
Troy 2d st ch 391; Waterford ch of which 100 to con. SAM'L R. HOUSE and STEPHEN MATTOON, l. ms. 175; sab. sch. to ed. S. R. House, 25;	591 00
SYNOD OF BUFFALO. Pby. of Buffalo City.	
Buffalo ch	63 66
SYNOD OF NEW YORK. Pby. of Hudson.	
Goshen ch mo. con. 30 70; sab sch. to ed. Daniel Wells and Cath. Jessie M. Cartee, in India, 50; Deepark ch, 6 25;	86 95
<i>Pby. of Bedford.</i>	
Sing Sing ch mo. con. 22 25; S. Salem ch. ann. coll. 84; fem. benev. soc, 86;	192 25
<i>Pby. of Long Island.</i>	
Smithtown ch ann. coll. 13 44, mo. con. 8 66	22 00
<i>Pby. of New York.</i>	
N. Y. ch. on 42d st. mo. con. 5 21; Madison av. ch, mo. con. 4 50; Brick ch. mo. con. 5; an. col. 329.38; Hammond st ch, 24 69; Duane st ch mo. con. 18 85; ch. on University Place ann. con. 756 05; Chelsea ch. mo. con. 25; Brooklyn 1st ch mo. cou. 14 25; s. sch. to ed as before, 10; Rutgers st ch, 172 50; N Y 1st ch. bal. ann. coll. 60; mo. con. 93; Brooklyn 2d ch. ann. coll, 111 15;	1629 58
<i>2d Pby. of New York.</i>	
Canal st ch. a member, 20; mo. con. 18 06; Scotch ch mo. con. January, 100, March, 82; John Johnston, 250; Andrew Foster, 20; Jno. Morrison, 10;	500 06
SYNOD OF NEW-JERSEY. Pby. of Elizabethtown.	
Rahway 1st ch. to con. GEO. F. WEBB and Wm. CROWELL, l. ms. including also con. of Dr. Silas Wright, jr. to con. REV. C. K. IMBREE, l. m.	100 00
<i>Pby. of New Brunswick.</i>	
Trenton City ch, 111 50; Bound Brook ch, 30; Allentown ch, sew. circle, 20; Nottingham ch, 10;	171 50
<i>Pby. of Newton.</i>	
Harmony ch, in behalf of Seminoles,	50 00
<i>Pby. of Susquehanna.</i>	
Tunkhannock ch	9 00
<i>Pby. of Raritan.</i>	
Amwell 1st and 2d united chs. 31; Amwell 1st ch, 30;	61 00
SYNOD OF PHILA. Pby. of Phila.	
Phila. 2d ch. ann. coll. 146 25; mo. cons. from Feb. 1845 to March 1846, 146 25; a member, 10; 4th ch, 100; 6th ch, 55 50; Scots ch. ann. coll. 121 96; mo. con. colls. 84 81; juv. miss. soc. 26 50; con. of Daniel McIntyre and Archibald Robinson, to con. REV. ALEXANDEZ MACKLIN, pastor l. director, 100;	791 27
<i>2d Pby. of Phila.</i>	
Neshaminy ch. Rev. H. R. Wilson, D.D. don. 10 50; Bridesburg ch. 20;	30 50
<i>Pby. of Newcastle.</i>	
Kirkwood ch. Md.	75 00
<i>Pby. of Baltimore.</i>	
Georgetown, D.C., sab. sch. juv. mis. soc. to ed native boy at Setra Kroo, 15; Monokin ch, 25; Wycomico ch, 7 50; New Windsor ch. 58;	105 50
<i>Pby. of Carlisle.</i>	
Mercersburg ch. ann. coll. 106; mo. con. colls. 44; lad. sew. soc. for the sup. of David Elliot at Futtehgurh, 30; Silver Spring ch. J. Clendennin, sen. 10; Miss McCue, 20; Miss McCormick, 10; Mrs M Bryson, 5; the Misses Porter, 3; J Clendennin, jr. 3; Rebecca Orr, 5; Miss Anderson, 3; Dr Rob. Young, 5; Isaac Snowden, 5; Saml. A Coyle, 5; Jno. Sprout, 5; Rev Geo. Morris, 10; Jno. Mattee, 3; Jno. Coyle, 3; Frs. Eccles, 3; Mrs. Young, 5; Mrs Rodgers, 3; Miss Clendennin, 5; and other subscriptions, 55 05;	346 05
SYNOD OF PITTSBURG. Pby. of Blairsville.	
Armagh ch	6 75
<i>Pby. of Redstone.</i>	
Laurel Hill ch	6 25
<i>Pby. of Ohio.</i>	
Lawrenceville ch, 14; Pittsburgh 1st ch, young ladies mis. soc. for sup. Rev A P Happer, 30; Hopewell ch, 5 16;	49 16
<i>Pby. of Erie.</i>	
Mercer ch	16 58
<i>Pby. of Clarion.</i>	
Licking ch, Piney mis. soc.	7 00
SYNOD OF WHEELING. Pby. of Washington.	
Washington ch. sab. sch. for sup. of child in Rev A P Happer's sch.	30 00
<i>Pby. of Steubenville.</i>	
Annapolis ch, 6; Steubenville 2d ch, 35 60;	41 60
<i>Pby. of St. Clairsville.</i>	
Cadiz ch	29 25

<i>Pby. of New Lisbon.</i>		
Newton ch. Jas. Russel don. 4 50; Deerfield ch 29 00;	33 50	
SYNOD OF CINCINNATI. <i>Pby. of Miami.</i>		
Harmony ch, 33 35; Dicks cr. ch. Mrs. Wm. S Wilson, 3; Dr E. Kamball, 1;	37 35	
<i>Pby. of Cincinnati.</i>		
Walnut Hills ch. mo. con. 5; Cincinnati 1st ch sab. sch. juv. mis. soc. 3 mos. colls. 18 76; Central ch. ann. coll. 128;	151 76	
<i>Pby. of Oxford.</i>		
Rising Sun ch. mo. con. 2; Ralph Turner, 10	12 00	
SYNOD OF INDIANA. <i>Pby. of Salem.</i>		
New Albany ch.	10 00	
<i>Pby. of Vincennes.</i>		
Princeton ch, 8; John Lagow to con. his daughter ANNA MARIA ELIZABETH LAGOW, l. m. 30,	38 00	
<i>Pby. of Crawfordsville.</i>		
Waveland ch	5 00	
SYNOD OF N. INDIANA. <i>Pby. of Lake.</i>		
Valparaiso ch. sup. of Rev H A Brown, 10; Crown Point ch. 5;	15 00	
SYNOD OF ILLINOIS. <i>Pby. of Sangamon.</i>		
Union ch, 5 33; West Union ch, 5 43;	10 76	
SYNOD OF MISSOURI. <i>Pby. of St. Louis.</i>		
St. Louis 2d ch. add.	79 00	
SYNOD OF KENTUCKY. <i>Pby. of Muhlenburg.</i>		
Elkton ch	8 00	
<i>Pby. of Transylvania.</i>		
Paint Lick ch. bals 38; Lancaster ch. fem. mis. soc. 25 95; Danville ch. in part, 500 62;	564 57	
SYNOD OF VIRGINIA.		
Clarksville ch. 'a female member,'	5 00	
<i>Pby. of Greenbrier.</i>		
Lewisburg ch	14 50	
<i>Pby. of Lexington.</i>		
Lexington ch	70 91	
<i>Pby. of Winchester.</i>		
Springfield ch, 17 27; Romney ch, 14; Rev. W. H. Foot, don. 8 28;	39 55	
<i>Pby. of E. Hanover.</i>		
Petersburg ch. A G Mclwaine, 100; D Dunlop, 50; Jno. Stevenson, 25; Rev J Leyburn, 10; Mrs Leyburn, 5; Jno. McNece, 5; Robert Dunn, 5; R R Collier, 5; Mrs Neill, 5; sundry collections, 257 60; 1st Sab. Sch. to ed. Jno. Leyburn, in India, 25; Richmond 1st ch. add. Mrs R A Major, 3;	495 60	
<i>Pby. of Montgomery.</i>		
High Bridge ch	13 60	
SYNOD OF W. TENNESSEE. <i>Pby. of Holston.</i>		
Knoxville 1st ch. bals. ann. coll. 3; mo. con. 13 56;	16 56	
SYNOD OF S. C. AND GA.		
Wm Shear, Augusta, Ga., Tr. for For. Mis. Syd. of Ga, 437 71; a Lady of Syd. of Ga. 2 50; Roswell, Cobb Co. Ga. juv mis soc. to ed. Nathaniel A. Pratt, 20; Miss Helen Magill 5; 'a widow lady in Ga,' 50;	515 21	
<i>Pby. of Flint River.</i>		
Ephesus ch	5 00	
SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.		
Geo H Stewart, Treas. Syd. Bd. on account of salaries of Rev Messrs Campbell and Caldwell,	300 00	
COLLEGES AND SEMINARIES.		
Princeton Theo. Sem., Miss. and B & Tr Soc	115 00	
LEGACIES.		
Laurel Hill, Pa. ex'tors of Jno W Allen, dec. 20; Allen township, Pa. on act. of annuity of Jas Graham, dec 48 95;	68 95	
MISCELLANEOUS.		
Flatbush, L. I., Mrs J T M Davie, for India, 5; Phila. Dr Robt Newton, 1 45; E F Backus, for French mis. 50; gen. purps. 100; Beaver Meadow, Pa. Welch cong. ch, 20; N Y, L Du Forest, 15; Allegheny City, Pa. Miss Mary J Brown, 5; Huntersville, Va. Geo. E Craig 4; Hamilton, Canada West, Dr Calvin Mc Queston, 100; Mrs. Calvin McQueston, 36 50; —, Jno. Simpson, 4; Holt's Store, N.C. Wm A Carrigan, 2; Miscellaneous, for Texas 450,	792 95	
Total,		8560 68
<i>Donations in clothing, &c.</i>		
Beaver Falls ch, Pa. fem. miss. soc. one box clothing valued at	32 51	

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust, to pay over the same in _____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

Honorary Directors for life may be constituted by the payment of \$100 00; *Honorary Members* by the payment of \$30 00.

THE
DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV.

MAY, 1846.

No. 5.

Board of Domestic Missions.

LETTERS FROM MISSIONARIES.

Indiana.

FROM A MISSIONARY IN DELAWARE COUNTY.

Encouraging.

... While we have but little of special interest to communicate, we have much that is very encouraging. In two of the churches our congregations are large. In one of these, the house of worship, although large for a new country, is often too small for the congregation, even upon a common occasion. The people seem to be anxious to hear the Gospel. Many erroneous opinions and practices are giving place to those, more in accordance with the word of God. Many who were once strongly prejudiced against us, are now heard to say, "We prefer going to the Presbyterian Church to worship, for there we receive instruction, and our eyes and ears are not offended by the confusion and disorder, which we are pained to witness in some other places of worship.

A Temperance Revival.

We have had in our town, and in the surrounding country, including the various places where I preach, what we may very properly term a *Temperance revival*. This good cause had, for some time past, almost lost its influence on the people, until early in the present year, the moral portion of the community becoming alarmed, called the people together. Frequent meetings have been held, and addresses delivered. The effect produced upon the people, drunkards, grocery-keepers, and all other classes, is truly astonishing. The principles of temperance are so self-evident, and so universally approved, that if men will vend and drink intoxicating liquors, they do it without daring to advance an argument in vindication. . . .

FROM A MISSIONARY IN HENRY COUNTY.

"The Lord is giving some evidence of his presence, and readiness to bless."

. . . Since my last, we have had an inter-

esting communion season. During the last two months I have attended three communion occasions. One thirty miles distant at C—, at which time *twelve* were added to the church. It was a precious season to that congregation, after a long period of spiritual declension. Christians were refreshed, and sinners deeply impressed with the importance of religion. At B—, sixteen miles distant, I administered the Lord's Supper. *Two* were added on examination, and on Monday an additional ruling Elder was elected, and ordained. The prospect is good for that little Church. *The Lord is thus giving us some evidence of his presence and readiness to bless.* There can be no doubt, but in future, the Presbyterian Church is destined under the divine blessing to exert an extensive influence in this part of the State. May the Lord pour out his Spirit more extensively upon us. In this county the cause of Temperance is advancing. Recently a County Convention was held in this place, and much good was effected. There is no place for the retail of ardent spirits in our town, and with but few exceptions, we have an entirely sober population. We have, however, much to mourn over in regard to Sabbath desecration, and the prevalence of soul-destroying error, and infidelity. Nothing but divine power can overcome the strong opposition that everywhere presents itself against the Gospel of the Son of God. But the Lord has promised, that no weapon formed against Zion shall prosper, and on this we rest our hopes. Within the last year, some have been added to our number, who give pleasing evidence of vital piety, and who formerly, humanly speaking, were farthest from the influence of truth. We rejoice in these instances of God's special favour; and they furnish precious encouragement for us to persevere in our work. Our Sabbath School is kept up with interest and success, and its salutary effect on the youth of this community is very evident. Even its opposers at first, are now the warmest advocates for its continuance.

In brief, the prospects for the advancement of the good cause of Christ, are more and more encouraging, and we are led to rejoice in view of the certain, final triumph of the Redeemer.

FROM A MISSIONARY IN ORANGE COUNTY.

Labouring with good success—The people much revived.

Since my last report, I have been labouring with some good success in both my congregations. Near the close of February, at a protracted meeting at P——, our people were much revived, a spirit of inquiry spread abroad among the hitherto careless, and their attendance on preaching, was continued and solemn. Many seemed to be "not far from the Kingdom;" and their silence and solemnity, in the great congregation indicated their deep interest for their eternal state. Our meetings continued over two Sabbaths. On the first Sabbath, Father M——, an aged minister, who is almost universally loved in this land, was present, assisting by his preaching and prayers. On the second Sabbath, Dr. W—— came to my assistance, and his strong appeals to the unconverted, were blessed of God to the spiritual good of his hearers. Three young persons united with the people of God upon profession of their faith in Christ. Many are now seriously impressed, and we trust the good work will progress, and a goodly number be brought to Christ.

On the last Sabbath, the Lord's Supper was administered at C——. On that occasion I was alone. The Spirit of the Lord rested upon the people. After sermon on Saturday morning, *six* young persons came forward to ask advice, in their search after salvation. On Sabbath morning the interest increased; *seven* persons united with the Church, several were found inquiring after the way of life. There is among that people, at this time much interest. Oh! that the Lord would revive his work in all our Churches.

Just now we are reviving our Sabbath Schools, Bible classes, and Prayer meetings for the summer; and the work seems to be commencing with a new and living spirit. The cause of vital piety is advancing among us; Pure religion, and undefiled, is more and more appreciated. . . .

FROM A MISSIONARY IN DE KALE COUNTY.

Revival of Religion.

Since my last, the Lord has appeared to bless his people, in a portion of my field. The church has been revived, and the hitherto careless have been led to attend to the one thing needful. *Ten* have already united with the church, and

as many more are considered as hopefully converted, and will probably unite with the church at our next communion season. The good work, we hope, is still progressing; no extra efforts have been made, but the Gospel has been preached with plainness and faithfulness. At our last communion season, we continued our meetings until Wednesday of the following week, preaching at night, and visiting through the day. The weather was extremely cold and boisterous. We were obliged to meet in private houses that were so open, as hardly to keep the blood from freezing, when not immediately in front of the fire, yet these houses were crowded, and every eye was fixed on the speaker in mute, and solemn attention. We greatly need a house of worship here, and at another of my stations. We hope that something will be done soon, towards accomplishing this object. In reviewing the year, I am greatly encouraged in my labour. The Lord has seen fit to lay his hand upon me, so that for six months I have not been able to do as much as I could have wished; but the cause of truth is evidently gaining ground, and God's work is advancing. . . .

ILLINOIS.

FROM A MISSIONARY IN HENRY COUNTY.

Interesting Missionary Field—Church organized—House of Worship erected.

. . . . C—— where I occasionally supply, needs a faithful and experienced minister, and might support one half his time, if he could be located there; although it is only three years since the first building was erected there, it now contains more than twenty houses, and several mills. One man, without any aid from others, has built a neat and commodious meeting house, which in the summer season is well filled. Last April a Presbyterian church was organized, and a session constituted.

The kind of Ministers wanted—Solemn appeal to such.

. . . . The three places I have mentioned, should have ministers of some experience, and decided talents, as well as other qualifications, to secure an interest among the people. Why will not some of our brethren, who can have a choice among the first places of the East, be willing to come West? endure greater hardships, perform more labour, with less pay, and do more good for ages to come? *These* are the men we *most especially need*. Other denominations understand this policy, and are reaping accordingly. One of your missionaries made this appropriate remark. I came West, that I might grow up with the people, but to my dis-

appointment, I find the people have grown up before I got here.

The Fields are already white to the harvest.

During the past year, I have spent a large portion of my time from home, to the loss of my congregation, and much against my own inclination, but the public good seemed to demand it. I have travelled in my preaching excursions nearly three thousand miles. Although I frequently preach fifty miles from home, and sometimes a hundred, I also embrace the opportunity to hold meetings by the way, and find there would be no difficulty to collect new congregations, if we had the men to perform the labour. "The fields are already white to the harvest," and because good men cannot be found to reap the harvest, Universalists, and others who preach false doctrines, are making havoc among the people. Must this great and fertile valley, the fairest portion of our globe, be left to moral desolation? Must its immense wealth, as it shall accumulate by the hand of cultivation, be devoted to the God of this world? And must its increasing millions perish, age after age, because the *men* and the *means* are not to be had to bring the Gospel to them, and change the current of all this influence towards the salvation of our country, and contribute to the conversion of the world?

Box of Clothing and Books.

The box of clothing and books, from the ladies of Goshen, N. Y., has not yet arrived, but as navigation has now opened on the Mississippi river, we hope it may soon be here. We take pleasure in acknowledging our obligations to God, and his people for such *important aid*, in our work. We cannot see how we could remain in this field of labour, with our scanty support, and with debts accumulated in the *missionary service*, if God had not inclined our sisters to think of us in our needy condition. May the Lord reward them a thousand fold, the consolations of that Gospel, which by these means they are extending to others. . . .

FROM A MISSIONARY IN MERCER COUNTY.

. . . . My field of labour is large, nearly, or quite, thirty-five miles square; my calls for preaching are numerous, and I have a long distance of prairie to traverse to meet them. The Lord has given me health, and cheerfulness to do it; it has been attended with its unavoidable hardships. The severely cold weather has prevented the fulfilment of *no appointment for preaching*. A log-cabin, or school-house, filled with those who seemed "to receive the word into good, and honest hearts," has been the re-

sults. Would that the Lord had filled these humble worshipping places with those who were anxiously concerned about salvation, and possibly, *there may have been more such* than are known to us.

Good Tracts an important help to the Domestic Missionary.

These labours have not been without their delights; at one place, on Sabbath evening, in cold December, after the benediction had been pronounced, the audience were disinclined to leave. I produced several tracts. I read. They interested the hearer. An elderly man in particular, who had been a member of the Presbyterian church in Canada, but had since become a Mormon, was much affected. He asked for the tract, "Poor Joseph." I breathed a silent prayer that the feelings of "Poor Joseph" might be his. He seemed to awake. God grant he may be reclaimed from his apostasy. And then there came other voices, "Will you give me a tract, sir?" I distributed my meager supply to the famishing few, hoping and praying that the solemn pages might become messengers of truth to the inquiring mind. A Mormon preacher afterward complained that he was passed by in the distribution, while his son received. What important helps to the home missionary are these tracts? When the mind will be unaffected by the language of the preacher, the little tract, as the companion of the individual's solitude, may find its way to the heart. Who, then, will supply the missionary with tracts?

"New Comers."

On a bitterly cold day, in December, I left home on a visit to what we call "New Comers." I entered a very small and uncomfortable cabin; it was the abode of a widow, who had a son and daughter. "This is a sore place, sir," exclaimed the old lady as I entered, "too sore for you, sir." "Oh no," I replied, "it is quite comfortable." The cheeks of the daughter were soon bathed in tears. And what was the source of grief? The absence of religious advantages, like those recently enjoyed in Columbia County, Pa. Scarcely a twelvemonth had passed, since her youthful heart was given publicly to the Redeemer; she was signing for the house of worship, the prayer-meeting, and Bible-class. I told her what she might enjoy here of outward means; I gave her a tract; she became cheerful. She is at present the best scholar in my Bible-class. She loves Christ in Illinois; she finds Christ precious here. . . .

Iowa.

FROM A MISSIONARY IN VAN EUREN COUNTY.

"The work of the Lord is prospering."

. . . . At times, we have unusually solemn and interesting assemblies, and have no doubt that God is in the midst of us by his Spirit. We have had a number of cases of inquirers, and some are indulging hopes. We have had some accessions to the church, and expect a number more, when the regular season for our spring communion shall arrive. There appears to exist among us, to some extent, a spirit of prayer, and as the result, we enjoy in some measure the Spirit's presence in our assemblies. The church is growing in numbers, and the people of God appear to be advancing in grace: There is an improvement as it regards the observance of the Sabbath. I am now engaged in a course of pastoral visitation, and find persons, wherever I go, not only willing, but anxious for conversation on the great subject of the soul's salvation. I have been preaching during the winter in the outskirts of the congregation on Sabbath evenings, to crowded assemblies of unusually attentive hearers. I think we have good ground for the conclusion, that the work of the Lord is prospering among us. May these indications of the favour of our God be greatly increased. I trust we have among us those who wrestle with God, and will prevail. We ask an interest in the prayers of God's people. . . .

Missouri.

FROM A MISSIONARY IN PLATTE COUNTY.

Some things worthy of notice.

In making my report for the last quarter, there are several things worthy of notice. The

1st is—The change which public sentiment seems to be undergoing in relation to the great doctrines of the Bible, as believed and taught by our own Church. The bitter opposition which is frequently manifested against the doctrines of the Presbyterian Church, in this newly settled country, is mainly owing to the exceedingly superficial views which the people have of the Bible, who read but little, do not enjoy the stated means of grace, and with whom the Bible is very much a neglected book. It is not strange that such people fall victims to almost every wind of doctrine that may happen to blow.

Another important fact is, The great downfall of Campbellism. This swept over the whole purchase, and for a time seemed destined to break down all opposition, and carry everything before it; but it has fallen into a slumber, from which we think it will be difficult to rouse it. The common sense of mankind has tested

its claims by the Bible, and are returning in search of a more scriptural and substantial good. A

3d interesting fact is—The people in general are more eager after the Gospel, and listen with more attention and interest to the great doctrines of the Cross, than I have ever before witnessed. My congregations are larger, and much more attentive and solemn than formerly. And in one of my churches, some are presenting themselves for membership, while others are inquiring after the way of life. The harvest is indeed plenteous, and seems ripening, but the labourers are few. There are five large counties here, all densely populated, and but one missionary to occupy them. Well may I exclaim, What am I in the midst of so great a multitude? We have seven churches in the Platte purchase, and as many more might be organized if we had the men to attend to them. But instead of these feeble churches being strengthened, and others added to their numbers, it is to be feared some of them will pass away from us, or will dwindle and die, unless something is speedily done for their relief.

There is another missionary field, some distance from this field, which I must not pass unnoticed. It is upon Grand River. I have been once in that field, and expect to visit them again. We have one church organized, and there are some four or five points where churches might be organized, if the field were cultivated. They seem willing to make almost any sacrifice for a good minister. Some faithful, self-denying ambassador of Christ might do much for the upbuilding of the Redeemer's kingdom among this people. They are about ninety miles north-east of this place. The last time I heard from them, they inquired with deep anxiety, what they could do to obtain a Missionary, and whether the Board would not help them in this matter. They also asked with deep interest, whether they could not obtain some of the books of the Board of Publication to bind them together, and protect them from foreign influences, until some one would come and break to them the bread of life. I told them to write, and perhaps the Lord would prosper them.

FROM A MISSIONARY IN HINDS COUNTY.

A seed-time, rather than a harvest season.

. . . . I wish I could send you a record of facts and results calculated to stimulate and encourage the friends of Domestic Missions, in their efforts in behalf of a cause so deeply involving the best interests of the Saviour's kingdom. It has been a "seed-time, rather than a harvest season," in this portion of the missionary field; and although the seed of divine truth may long lie buried, and seem to be lifeless, yet

it is not so. It is *living* in its nature, and we continue to sow in hope of a *spring-time*, when this living seed, under the vivifying influence of the Sun of Righteousness, shall *germinate*, and produce in due time a rich harvest of the fruits of righteousness to the praise of divine grace.

I have resumed the public catechetical instruction of the children and youth. In this service I spend an hour on the Sabbath morning, before the hour of public worship, and endeavour to explain from *one to four* of the answers in the shorter catechism. I often find this one of our most interesting meetings. There is in this congregation some evidence of seriousness and feeling on the subject of religion. During the past week I conversed with an individual under deep conviction of sin, and I have some reason to think that there are others in a similar state. . . .

Unexplored, destitute field.

. . . . There is, south, and south-west of this place, an extensive district of country which has never been explored by us, and of the moral and religious condition of which we know nothing, except by report from others, and but little by this means, except that its state is very bad. It embraces a number of counties, containing several towns, or villages of some importance, and many populous neighbourhoods, or settlements, through the country. Other portions are more sparsely peopled. We greatly need the labours of an itinerant missionary for the purpose of exploring the ground, ascertaining the actual amount of spiritual destitution, and contributing to some extent in supplying the lack. . . .

Kentucky.

FROM A MISSIONARY IN BRACKEN COUNTY.

The interests of Religion advancing.

The past year has been one of considerable religious improvement in this region. There is an increasing desire for truth. We have enjoyed several precious seasons. There are still some in our congregations whose minds are deeply impressed about the welfare of their souls. I notice an individual instance, a person who has been inclined to scepticism, and who expects shortly to take his stand publicly on the Lord's side. He is a man of talents and influence, and I trust will make a valuable member of the Church. The great mass of our community are poor, and we cannot do as much as we would like to do for the cause of Christ in other places. The past winter has been one of great exposure and self-denial to Western missionaries. It has been a long, cold winter.

There have been but few Sabbaths during the winter, that I have not preached in the morning, and then rode from three to seven miles, irrespective of weather, to preach in the afternoon. I have had my overcoat so covered with snow, and stiffened with ice, that when taken off, it would almost stand upright. Our brethren in the cities know but little of the trials of Western missionaries. Mine is as nothing compared with those who occupy new and frontier counties. We would not complain, but we do wish our city brethren could know more of our condition. They would have more sympathy, and pray more for us. . . .

Ohio.

FROM A MISSIONARY IN JEFFERSON COUNTY.

An Interesting Fact.

. . . . There is a fact, connected with my missionary labours, which may be of interest. It may encourage the people of God to pray for the conversion of sinners under the means of grace, and especially to pray for the conversion of their impenitent relatives. In October last, during a series of meetings, there was a young man who sat near the pulpit during an evening service. He was a man, who for several years had been ardently engaged in pursuit of the world. Only a few days before that evening, he had returned from the North, whither he had been to purchase lands. The subject of that evening was, "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? After returning from the Church, I spent the remainder of the evening in company with a lady, a relative of his, who was then visiting her friends in that community. In the course of conversation she remarked to me, I could not but lift up my heart in prayer to God that your sermon to-night, might prove a blessing to my dear friend A—; it suited him so well, I think you preached much of it for his special benefit. The next day, that young man, in deep distress of mind remained to converse on the subject of his soul's salvation. The sermon of the preceding evening had made a deep impression on his mind. He has since connected himself with the Church, and gives good evidence of real piety. He intends during the summer, to enter upon a course of study, and may enter the ministry. May the Lord awaken, in the hearts of all his children, a deeper interest in behalf of impenitent sinners, and lead them to offer more frequent, and more importunate prayer for their conversion to God.

Pennsylvania.

FROM A MISSIONARY IN THE MOUNTAINS IN
CLEARFIELD COUNTY.

In labours abundant—What hath God wrought?

We submit to our readers the following simple narrative of Missionary labours and results. We think it will be read with interest, and we hope with profit. Our only remark is, we greatly need a host of missionaries, with the spirit manifested in this letter, to supply with Gospel privileges, our almost boundless wastes. May the Lord raise up many such, and accompany their labours with the same power from on high!—ED.

I have long been waiting for a spare moment to inform you, that a few precious drops of divine grace have fallen, during the past winter, on several portions of my field of labour. The past season has furnished abundant materials for several reports, could time have been spared for committing them to writing. But it could not be spared, without neglecting anxious and inquiring souls, or some other important imperative duty. The religious interest, which has existed for the last six months in different portions of my widely extended field, has hardly left me a moment for correspondence. The call for unusual efforts, in preaching the Gospel, in visiting from house to house, praying with, and instructing immortal souls, anxiously asking the way of salvation, has drawn on both my time and strength to the very utmost. I am often gone from home, six or eight days at a time, riding, preaching, and visiting, almost day and night, preaching twice, and riding from twenty to thirty miles a day over rocky mountainous roads, through muddy swamps, or deep snows, having often to dismount to make my way, until exhausted and almost frozen. Sometimes, after preaching on Saturday evening, I am up until twelve o'clock at night, conversing and praying with some anxious family. After *trying* to sleep a few hours on a bed, drawn up close to a huge log fire, when one side is roasting and the other freezing, with all the garments in reach thrown on the bed, the whole family of seven or eight huddled together on the floor, the wind whistling, and the cold snow drifting through every part of the house, the bed not excepted, I must be up the next morning long before day, oftentimes with severe cold and sore throat, to meet my first and nearest appointment for the day, ten or twelve miles off. Such labours, together with cutting and hauling my own fire-wood, hauling boards, and then making my own household furniture, tables, stands, benches for chairs, &c., leave little time, I assure you, for correspondence. But I must turn from this to a more interesting theme.

It will doubtless afford you much pleasure to know that the Lord is prospering his work in the bounds of the Mount-Pleasant church.

During the last few months, *twenty-five* persons have been added to the church, on profession of their faith. I would love to dwell at length on the interesting work connected with this church; but I must pass it over, and hasten to tell you what the Lord has been doing in another portion of my widely extended field, where a work still more interesting has been in progress for some time.

Soon after I commenced my labours in this field, I found out and visited a settlement on the west branch of the Susquehanna river, about forty miles from my home. I preached to them the first sermon they ever heard from a Presbyterian, although a settlement of twenty-five or thirty years' standing. I had then made engagements, and commenced labours in so many different places, that I did not think of making a second appointment at that place, but their great destitution, and their serious attention to the word spoken, constrained me to make a second appointment. For the same reasons I have continued preaching to them for nearly two years, as often as I could, generally once in four or eight weeks, but only on *week-days*, as my Sabbaths were all engaged in other places. The serious attention to the Gospel continued, and increased until the last spring, when they organized, and conducted through the summer and autumn, one of the largest and most interesting Sabbath-schools in my whole field, although I believe there was not a single professor of religion regularly connected with the school. During the summer and fall, some began to manifest considerable concern for the salvation of their souls; this interest seemed to deepen and spread, until almost every family in the settlement were more or less affected with serious religious impressions. I determined to spend a few days among them, so soon as I could find the time, as I had never been able to visit much among them, nor to preach more than one sermon, and make one or two calls, and pass on to fill other engagements. Accordingly, in January, I made arrangements for administering the Lord's Supper in that place, and for preaching a few days in connexion with the communion services. The communion was held in their log school-house, on a week day. It was the first ever held in the settlement, and a more solemn and interesting time, has rarely been witnessed. There were few dry eyes in the house. Long, *very long*, will that delightful occasion be remembered by the poor, grateful people of that secluded region. *Twelve persons* took the vows of God upon them. The communion was held in connexion with the Bradford church, eight or ten miles distant, and on the opposite side of the river. A few weeks previous, *four* others had been added to this little church, so that its number has been more than doubled during the winter. Of the *six-*

teen who professed the religion of Christ, by uniting with this little church, two are interesting young men, the remaining fourteen are all heads of families, and compose the most intelligent and influential part of the community. A few others in the settlement have united with other religious societies, in other settlements, and some are yet inquiring the way to Zion.

The inhabitants themselves acknowledge, that not long since, their settlement was notorious for wickedness. Now the moral aspect of the whole settlement is entirely changed. The exclamation, "What a change has taken place!" is on every tongue. They from other settlements, who heard that I intended to hold a communion in that place, either ridiculed the idea, or considered it a wild and useless undertaking. They knew what the settlement *had been*, but they *knew not*, or *believed not*, what

God had wrought there. They were as incredulous as those who exclaimed, "Can there any good things come out of Nazareth?" But the voice of prayer, and the song of redeeming love have superseded the song of revelry, and the bacchanalian dance. O, how delightful to behold the parents of ten or twelve children, collect their interesting family together, and for the first time, around the family altar, in sobs and broken sentences, commend them to God! What a scene for angels to look upon! How mysterious, and yet how delightful the ways of Jehovah, who, passing by the wise and the great of this world, condescends to spread a table in the wilderness for poor and destitute souls. Who would not adore and serve this Jehovah?

Mission Rooms: Philadelphia, April, 1846.

TO OUR READERS.

The present number of the *Domestic Chronicle* is occupied, exclusively, with intelligence from our missionaries. This, we suppose, will be most acceptable to our readers. We have but a small space, and as a general rule, prefer, so far as we have good materials, filling it with intelligence from the missionary field. Most of our readers, we presume, are more interested with facts, and incidents, and specific intelligence, than they are with abstract reasoning, or arguments in the didactic form. They wish to be informed of the moral condition of the country—the wants of the people—what the church is doing to supply these wants—and what success attends the labours of missionaries. Facts on these, and kindred points, are always interesting; and these facts the missionary, who is on the ground, is best able to supply, and can state them with most effect. From the few reports and extracts published in our present number, selected from several of our States, our readers may learn something of what the Church is doing in this great

work, and of the success which attends the labours of their missionaries. These few reports tell us of great desolations, and of the want of good ministers to preach to the thousands who have no Gospel privileges. They speak of labours—arduous, self-denying labours—and, thanks be unto God, they speak of encouraging success. We have cheering evidence, even in these few extracts, taken from reports of missionaries in different sections of our land, that they do not labour in vain. They are doing a great and good work, and God is setting his seal to their labours. They tell us of "interesting seasons," of "God's special presence in their assemblies," of "revivals of religion." How cheering such intelligence to the friends of Christ and his cause? How encouraging to the friends of *Domestic Missions*, to persevere, and increase their efforts in this cause?

We are now drawing near to the close of another year of our labours in this work. The time approaches for the meeting of the General Assembly of our Church, when the Boards will report in full the labours of the year,

with their results. These, in due time, will be laid before the Churches. So far as we can now judge, the report, at the close of the year, will show an encouraging advance in the work. But we will not anticipate; we would rather occupy our brief space in urging on our ministers and churches, to come up unitedly to the work, and with *new vigour*. The field is *large, very large*; and it is *widening and extending* on all sides. The work is *great, very great*; and every year it is growing *greater*. Great as the work now is, it is daily increasing on our hands, and it must continue to increase, while population continues to roll in upon us, and our boundaries continue to be enlarged. What a work, Christian brethren, is committed to the Church in this land? Thank God, while the country is extending, and its population increasing

by thousands, and hundreds of thousands, the *Church* is also *growing and extending*; that her *borders are widening*, and her *strength is increasing*.

As the work grows, the ability of the Church to meet it increases. And what is most cheering, and for which we desire to be devoutly thankful. *The interest in this work is increasing*. We cannot doubt this. The interest in the cause of Domestic Missions is increasing in our churches; and we hail this fact as one of the most cheering tokens of good to our land and to the world. We hope yet to see the day—and we trust it is not far distant, when *the united strength of our entire Church* shall be employed in sending the Gospel to *all sections of our land*. That will be a blessed day to our *churches*, to our *whole land*, and to the *world*.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN MARCH, 1846.

<p>SYNOD OF BUFFALO. <i>Pby. of Wyoming.</i></p>		<p><i>Pby. of Baltimore.</i></p>	
Scottsville ch, N Y	Rev H Doolittle and wife,	2 00	Taneytown ch, Md. 75; Monokin Presb. ch, Md. 25; Wycomico Presb. ch. Md. 7 50
<p>SYNOD OF NEW YORK. <i>Pby. of Bedford.</i></p>		<p><i>Pby. of Carlisle.</i></p>	
W. fem. ben. soc. S. Salem. N Y, 32; S. Greensburg ch, N Y, 13 14; S. Salem ch N Y sab sch. 3 03		48 17	Lower Marsh Creek ch, Penn. 15; Presb. ch. Schellsburgh, Penn. 13 75
<p><i>Pby. of New-York.</i></p>		<p><i>Pby. of Huntingdon.</i></p>	
Canal st ch N Y City, Wm Steele, 30; Wall-about ch N Y, 17 93; ch on 42d st. N Y City, 20 33; Brooklyn 1st ch, in part 113 40		181 71	Mrs. Elizabeth Moore of Spruce Creek Presb. ch. Pa. 50
<p>SYNOD OF N. JERSEY. <i>Pby. of Elizabethtown.</i></p>		<p>SYNOD OF ILLINOIS. <i>Pby. of Sangamon.</i></p>	
Woodbridge ch N J		50 00	Union ch. Ill. 5 33; W. Union ch. Ill. 5 43
<p><i>Pby. of New Brunswick.</i></p>		<p>SYNOD OF S. C. AND GA. <i>Pby. of Georgia.</i></p>	
A lady of the 1st Presb. ch, Freehold, N J, 20; mis. Bible and tract soc. of Princetown theo. sem. 35; Dutch Neck ch, N J, 7 50, and Nottingham Square con. ladies' cent soc. 28 50; bal to con. Rev Geo Ely an hon. mem. village ch, Freehold, N J, 30		121 00	1st Presb. ch, Savannah, Ga. 30 86; Presb. ch. St. Mary's, Ga. 3 25
<p><i>Pby. of Raritan.</i></p>		<p><i>Pby. of Cherokee.</i></p>	
Flemington ch, N J		25 00	Roswell ch. Ga. Miss II Magill
<p><i>Pby. of Susquehanna.</i></p>		<p>MISCELLANEOUS.</p>	
Elkland ch, Penn		2 50	A lady in the synod of Ga. 10; do. to purchase a sab. sch. lib. for the west. 10; another lady in the same synod. 9; do. to purchase a sab. sch. library for the west. 10; do. for sab. sch. books. 1 30; don. of E F Backus, Phila. 50; First Presb. ch, Newburyport, Mass. to con. Rev Jona. Greenleaf, Brooklyn, NY, and Mr. Sam'l Noyes, Newbury, Mass. hon. mem. 100
<p>SYNOD OF PHILADELPHIA. <i>Pby. of Philadelphia.</i></p>		<p>Total,</p>	
Tenth ch, Phila. a member, 2 50; do. F G Crutcher, 5; do. John McArthur, 25; fourth Presb. ch Phila. 60		92 50	1064 80
<p><i>Pby. of Phila. 2d do.</i></p>		<p><i>Clothing, &c.</i></p>	
Bridesburg cong. Penn.		20 00	From the Juv. Mite Soc. of Allentown ch, N J, a bed quilt valued at
<p><i>Pby. of New Castle.</i></p>		<p>From the sew. soc. of the 1st Presb. ch. Alexandria, D. C. a box of clothing valued at</p>	
New Castle ch, Del. 100, less amount previously ackn. 5		95 50	60 00
		<p>Total,</p>	
		63 00	

[RECEIVED FOR THE CHURCH EXTENSION FUND.
Cheque returned from Montrose, Miss. 75; John Simpson per Wm S Martien, 1; Salem ch. N. J. per Rev Jas J Helm, for a cong. in Indiana, 20; May's Landing ch. N. J. 6 07; Millville ch. N. J. 5; Aughwick ch. Penn. 5; Bath Presb. cong. N. Y. 6; sessions of Salem and Blairsville chs. Penn. 10; Brandywine Manor

ch. Penn. 8; New Castle ch. Del. a member 16; Lewisburg ch. Va. 5; Germantown ch. Penn. 5; Newark 3d ch. NJ "a few ladies," 5; New Brunswick 1st ch. NJ, teachers ins. sch. 5; 1st ch. Cincinnati, thro' Wm Garvin, Louisville, 69 50; Walnut Hill ch. Ohio, per do. 5
Total, 240 57
THOMAS HOGE, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN MARCH, 1846.

SYNOD OF PITTSBURG. <i>Pby. of Ohio.</i>		MISCELLANEOUS.	
2nd ch. Pittsburg, Sligo S.S. 76 cts; Lawrenceville ch. addl. 3; 1st ch. Pittsburgh, young ladies mis. soc. 40; Bethel ch. 35; Mt. Pisgah ch. 2 56		M G Knight]	1 00
	81 32		106 82
<i>Pby. of Blairsville.</i>		FOR CHURCH EXTENSION FUND.	
Plumb Creek ch. 7 50; Cross Roads ch. 10	17 50	Bethel ch. per Rev George Marshall	5 00
<i>Pby. of Clarion.</i>		J. D. WILLIAMS, Treasurer.	
Licking ch. piney mis. soc.	7 00	NOTE.—In report for January the contribution of \$12 37, by New Alexandria church, should be to the credit of <i>Pby. of Blairsville</i> , synod of Pittsburgh.	

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN MARCH, 1846.

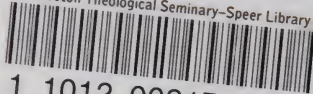
SYNOD OF CINCINNATI. <i>Pby. of Cincinnati.</i>		<i>Pby. of Transylvania.</i>	
1st ch. Cincinnati	5 00	Richmond ch. Ky. 62; Danville ch. Ky. 22	84 00
SYNOD OF INDIANA. <i>Pby. of Salem.</i>		<i>Pby. of W. Lexington.</i>	
Paoli ch. Ind. 5; Bloomington ch. Ind. 4 75; Bedford ch. Ind. 4; Washington ch. Ind. 8	21 75	Versailles ch. 13 50; Pisgah ch. 37 29; Walnut Hill ch. 25; McChord ch. Lexington, 250 60; Union ch. 6; Winchester ch. 50 50; Nicholasville, Ky., 30; 1st ch. Lexington, 40	452 89
SYNOD OF ILLINOIS. <i>Pby. of Iowa.</i>		<i>Pby. of Ebenezer.</i>	
Bloomington ch. Iowa	4 00	Springfield ch	2 00
SYNOD OF MISSOURI. <i>Pby. of St. Louis.</i>		SYNOD OF W. TENN. <i>Pby. of W. District.</i>	
Des Peres ch. Mo.	8 00	Trenton ch,	5 00
<i>Pby. of Potosi.</i>		MISCELLANEOUS.	
Pleasant Hill ch. Mo.	12 60	Sales at depot	100 00
SYNOD OF KENTUCKY. <i>Pby. of Louisville.</i>		Total,	1042 36
New Castle ch. 17 62; 2nd ch. Louisville, 262 50; J M Preston, Ky. 20; Wm. Butler, 5; Mulberry ch. 29; J Baldwin, 4th ch. Louisville, 5; 2nd ch. Louisville, 8;	347 12	WM. GARVIN, Treasurer.	

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